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METHODISM ON THE MARCH

CHARLES C. JARRELL

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METHODISM ON THE MARCH

A Study of Methodism As Mobilized

BY

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FOREWORD

THE builders of this book believe that it will find a place unfilled as yet by any former volume. How many books have been written about Methodism and the Wesleys! The alluring field is fertile still.

Some books on Methodism make the unhappy impression that the heroic days are all in the past—that the ball is still traveling, but only because the original projectile force has not yet spent itself.

The present writer and those associated with him in this undertaking approach the study from a different point of view. Our effort has been to study the heroic origins—not to lament their passing, but to find in them the beginnings of the things that afterwards became the major ministries of the Church and so to watch the unfolding of its life and energies—in other words, to watch this Church coming to its consciousness, pondering its past, analyzing its problems, scanning its future, interpreting the New Testament, and shaping its service to correspond to that message.

By this means we hope to recover the past, analyze the present, and forecast the future. The underlying theme of the book has been to study Methodism against the New Testament ideal of Apostolicity, meaning in this case Apostolic activity. This ideal has been called in these chapters the Apostolic Imperative, because the Master laid this upon the Apostolic Church. Jesus charters his Church to

"go into all the world," to "preach the gospel to every creature," to "teach them to observe" his commandments, and to "heal the sick." What has been Methodism's answer to this Apostolic Imperative? The authors of the following chapters have undertaken to answer this momentous question. The book is therefore a study of Methodism as mobilized for her apostolic mission. May we not dare to hope that the Head of the Church will so use our modest efforts as to speak through this volume "to the children of Israel that they go forward"? Each writer has spoken for himself, but the message of the book is one, for we have been animated by one common spirit to honor the Church, our Mother, and to exalt her Head, the Shepherd and Bishop of our souls.

We desire to thank Mr. Curtis B. Haley for his good counsel and guiding hand. We are sure the reader will join us in thanking our friends for preparing the tables in the appendix, which will add largely to the practical value of the volume.

CHARLES C. JARRELL.

ATLANTA, GA., September 29, 1924.

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PART I

A CHAPTER OF ORIGINS—DISCOVERING THE ROOTS OF INSTITUTIONS AND ENTERPRISES

Methodism on the March

CHAPTER I

A CHAPTER OF ORIGINS—DISCOVERING THE ROOTS OF INSTITUTIONS AND ENTERPRISES

CHARLES C. JARRELL, A.B., B.D., D.D.,

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WESLEY shut out of his father's church, standing on his father's tombstone, and preaching to a crowd of Epworth villagers is an acted parable. Thus Methodism standing on the buried past speaks her message into the living hearts of men.

The purpose of this chapter is to discover in the origins of Methodism the beginnings of those things which later became the institutions and enterprises of the Church of to-day. By such a study we may recover our past, analyze our present, and forecast our future.

To recover the past of Methodism is to discover its relation to certain previous eras and movements in English life. The student of history is often impressed by certain similarities which arrest the historical imagination. Methodism makes one think of Puritanism; Puritanism makes one think of the Reformation; the Reformation makes one think of the Lollard movement; Wesley's itinerant helpers make

one think of the "poor preachers" of Wycliffe; and these make one think of the Friars of St. Francis.

These religious movements seem to link into a chain binding the ages into the continuity of God's providence. The eras of man's spiritual history are rooted in foregoing forces. One may speak of the *continuity of spiritual impulses* without using an empty phrase. The Revival of the Eighteenth Century, that made Methodism, was itself made by heavenly forces; but it was enacted on an earthly stage and promoted by human personalities. Therefore it must be studied against a large historical background if we would measure the personalities that directed it and intelligently study the forces which it set in motion. The Methodist Revival of the Eighteenth Century was made in the England of that day, and the England of that day was made out of eras, events, and forces that went before. The reader will be well paid if he will take a quick glance backward before we go forward. This will give us the historical background and the proper perspective.

John Wycliffe and the Lollards

John Wycliffe was called the "Morning Star of the Reformation" in England, as his contemporary, John Huss of Bohemia, was called a "Reformer before the Reformation." Like the heroes of the Hebrews, these heirs of the faith died without having received the promises.

John Wycliffe translated the Bible into pre-Elizabethan English and sent his "poor preachers" out as itinerant evangelists to revive and reform the corrupt religion of the day. He left as his life work

the Lollards, who were numerous and influential for a while, but were finally harried, hounded, and hunted until their power was broken, though not entirely destroyed. They remained in the soul of the nation as a memory and tradition—one of the spiritual assets of a nation rich in historical continuity.

The Reformation

The period of the English Reformation and the making of the Church of England is an era too tangled to be described in a sentence. It had in it the heroic faith of men like Ridley and Latimer; the genius and genuine piety of men like Cranmer; the mixed motives of men like Henry VIII, and the purposes of those like Elizabeth, who looked upon a national Church as a symbol of national unity and an Altar where the Soul of the Nation might go to worship. The Reformation under Henry VIII was so political and the shaping of the Church of England under the first three Protestant rulers was such a compact of compromise that the Reformation as a spiritual movement suffered a serious and well-nigh fatal arrest.

To offset this the sterner elements in the soul of the nation began to gather into a mass of thought and conviction which came to be known as Puritanism. It constituted a commonwealth within the kingdom. It made politics of religion and religion of politics. This movement came to a flower in men like Milton, Cromwell, Elliot, Hampden, and Pym. Again the ideals of Wycliffe came out, the Reformation passed on to completer achievement, and the rebirth of New Testament Christianity seemed at hand. But Scotch Covenantism triumphed over

English Independentism in the heart of the Puritan movement. Presbyter became "priest writ large." Puritanism in power was not so heroic as Puritanism contending against tyranny. Puritanism the perse cutor did not appear so noble as Puritanism th heroic defender of the faith.

With the death of Cromwell the inevitable took place. Idealism, crushing dissent by force and corrupted by the taste of power, had reared no sons to defend her in the hour of need. Puritanism was swept back and passed again under the thumbscrews of persecution. Every turn of the screw made England poorer and American richer, as shipload after shipload of England's best and bravest sailed West, seeking not gold, but God, in the wildernesses of America.

This rapid sketch will help us to understand the making of the age that entered into the making of Methodism.

The Collapse of Puritanism

The collapse of political Puritanism was complete. Puritanism remained only as a moral force in the life of the nation. Its future weapons were to be ballots and not bullets, principles and not swords. The Restoration rolled over the country like a procession of pleasure-seekers or like streams released from impounded waters. The people received the Stuarts, exacting no pledges for the fulfillment of promises glibly made and just as easily broken. The effect can be imagined. The law of reaction was working in the life of the people, and the forces

of reaction were leading society, the Church, and the government.

The Restoration

The Restoration removed even the appearance of morality. It opened wide the floodgates of licentiousness and vice. The court became a royal brothel. The playhouse became the temple of England. The king was a confirmed voluptuary and is acknowledged to have been the father of at least eleven children born of seven different countesses, who lived successively with him as mistresses, although he had a queen the whole time who had to meet and mix up with these women at court. In all the relations of life, public and private, he was unprincipled, profligate, false, and corrupt; whilst, from the example of his debauched and licentious court, public morals contracted a taint which it required little less than a century to obliterate, and which for a time paralyzed the character of the nation.[1]

In the seventy-five years that followed the collapse of Puritanism the drink bill of England increased sevenfold—the effect of the lowered moral tone and the cause of numerous moral evils.

The Georges

The Stuarts were followed by the Georges, who exhibited the vices of the Stuarts without their graces. One of them, George II, lay dead, his royal adulteries over, and Mr. Porteus, later Lord Bishop of London, lamented in tearful eulogy, "He was too good for this world, and God took him to a better."

The Decline of Religion

The alliance of Church and State was corrupting religion with politics and depriving politics of the

[1]McTyeire, "History of Methodism," page 28.

tonic influences of a pure and independent religion. The Church was frozen; the clergy was discredited; infidelity stained the pages of literature and drenched the altars of the Church; the sacraments remained "as a picklock to a place." Archbishop Secker, but one year before that which is commemorated as the epoch of Methodism, observes:

> Men have always complained of their own times and always with too much reason. But though it is natural to think those evils the greatest which we feel ourselves, and therefore mistakes are easily made in comparing one age with another, yet in this we cannot be mistaken, that an open and professed disregard for religion is become, through a variety of unhappy causes, the distinguishing character of the present age; that this evil is grown to a great height in the metropolis of the nation; is daily spreading through every part of it; and, bad in itself as any can be, must of necessity bring in all others after it. Indeed, it hath already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal. Christianity is now ridiculed and railed at with very little reserve, and the teachers of it without any at all.

Isaac Taylor, in his "Wesley and Methodism," says that when Wesley appeared the Anglican Church was "an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it;" and that Methodism "preserved from extinction and reanimated the languishing Nonconformity of the last century, which, just at the time of the Methodist revival, was rapidly in course to be found nowhere but in books."

Green, oft-quoted historian of authority, after declaring in his "History of the English People"

that "in the middle classes a religious revival burst forth," in the first half of the last century, "which changed after a time the whole tone of English society," adds:

> But during the fifty years which preceded this outburst we see little save a revolt against religion and against Churches, in either the higher classes or the poor. Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. A later prime minister, the Duke of Grafton, was in the habit of appearing at the play with his mistress. Purity and fidelity to the marriage vow were sneered out of fashion; and Lord Chesterfield, in his letters to his son, instructs him in the art of seduction as a part of a polite education.[2]

Lady Mary Wortley Montagu reported a plan on foot to take the "nots" of the Ten Commandments and put them in the Apostles' Creed; and her age enjoyed the brilliance of her wit more than they regretted the facts which called it forth. "The real scandal of England in the eighteenth century, the leprosy that poisoned its blood, the black spot on the shining disk of its history, is the general decay of religion which marked its first fifty years. At the point of its faith England was dying. Its spiritual skies were black as with the gloom of an Arctic midnight and chilly as with Arctic frosts." Montesquieu says of this age: "There is no such thing as religion in England." Butler says: "It has somehow come to be taken for granted that Christianity is not so much a subject of inquiry, but that it is now

[2]Green, "History of the English People," Vol. IV, Book VIII.

at length discovered to be fictitious. . . . Men treat it as if in the present age this were an agreed point amongst all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule." Green speaks as follows: "There was open revolt against religion and against Churches in both extremes of English society. The poor were ignorant and brutal to a degree impossible now to realize; the rich to an almost utter disbelief of religion linked a foulness of life now happily almost inconceivable."

"Our light looks like the evening of the world." Thus "A Proposal for a National Reformation of Manners" described the moral condition of England at the close of the seventeenth century.

"Was infidelity endemic and corruption in the air?" asks Thackeray as he contemplates the rottenness of the divines of that day. The bad morals of George II, he goes on to say, bore their fruit in the early years of George III, and the result was a court and a society as dissolute as England ever knew. Thackeray was a satirist, but his pictures of these divines owe nothing to the gall in his inkpot. The satire lies in their truth. Lecky says of the pulpit of the day: "Beyond a belief in the doctrine of the Trinity and a general acknowledgment of the veracity of the Gospel narratives, the divines of that day taught little which might not have been taught by the disciples of Socrates or the followers of Confucius."

The sense of sin was faint. Equally dim had grown the conception of a redeeming Christ. Religion had ceased to be a deliverance and had become a burden,

and few were disposed to carry it. This was the England into which John Wesley was born and lived his adolescent days.

The Dawning of the Day

The "Methodists" of Oxford who sought so earnestly to become good by doing good would never have awakened the slumber of England's soul. A change must first come over them—a change so profound that the Holy Club of Oxford and the Three Great Comrades who led the revival of a nation are wide distances apart in spiritual geography.

Whitefield's Experience

Whitefield was the first of the three leaders who experienced the new birth and found Christ a Deliverer and religion a redemption. The "assurance of faith" came to his ardent nature like a sunburst of light and like springtides of joy. His fasting and self-denial were so rigorous and his spiritual anxiety so great that he became ill for six or seven weeks. At the close of the severe illness which he had thus brought on himself a happy change of mind confirmed his returning health. He describes the change as follows:

> Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity; for, about the end of the seventh week, after having undergone innumerable buffetings of Satan and many months of inexpressible trials, by night and by day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the Spirit

of Adoption to seal me, as I humbly hope, even to the day of everlasting redemption. But O with what joy—joy unspeakable, even joy that was full of and big with glory—was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were like a springtide and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.

With such experience, with a magnetic nature that could share its emotions with mighty multitudes, with his fine presence and marvelous voice, he became a nation's preacher almost from his first sermon.

Being lured to America by letters from John and Charles Wesley, then in Georgia, he prepared to take leave of the communities where he had been preaching the new birth with such awakening power.

Whitefield's leave-takings proved to be great awakenings, especially in Gloucester and Bristol. Crowds attended weekday services such as Sundays had not brought together. His piety was fed with deep meditations, and his eloquence broke upon congregations with wondrous power. "Sometime, as I have been walking," he says, "my soul would make such sallies that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased."

On his last visit to Bristol people came out on foot to meet him, and some in coaches, a mile without the city. He preached about five times a week. All classes, and all denominations, from Quakers to High-churchmen, flocked to hear him. "The whole city," he wrote, "seemed to be alarmed. The word was sharper than a two-edged sword, and the doc-

trine of the new birth made its way like lightning in the hearers' consciences."

At Oxford Whitefield had an agreeable interview with the other Methodists and came to London about the end of August to prepare for his voyage. The time of his detention was fully employed in the pulpits of the metropolis. He preached generally nine times a week, and often helped to administer the sacrament early on the Lord's day, when the streets might be seen filled with people going to church with lanterns in their hands, and conversing about the things of God.

Whitefield was preëminently a preacher:

He drew crowds, and before a crowd of drowsy worldlings had no equal. His figure was tall and his gesture striking. Marvelous things were told of the compass and sweetness of his voice. His eyes were blue and luminous, though small, and a slight squint in one of them, caused by the measles, is said not to have "lessened the uncommon sweetness" of his countenance. His humble origin enabled him to understand and address the common people, who, while admiring that natural grace which rendered him at home in aristocratic circles, felt that he was one from among themselves. More than all, his soul was on fire. The unction of the Holy One rested on him. An ignorant man returning from hearing him said, "He preached like a lion."

The Two Wesleys

Whitefield was sailing to Georgia exulting in the new life, while Wesley was returning to England weary of the old life, his heart heavy with a sense of failure, conscious that he had not yet found the right path in seeking God. He had gone to Georgia to convert the Indians and become convinced that he had never been converted himself.[3] He was a relentless critic of himself and saw that he did not

[3]This severe sentence on his legalistic efforts at religion was modified in later years.

have the experience of religion that could cast out the fear of death and break the power of sin. Peter Böhler led him to see that he had never really believed on Christ with a faith "that worketh not but believeth on Him that justifieth the ungodly."[4]

Charles Wesley became Böhler's teacher in English. The three young scholars were at home in Latin; and while John would seek to reason out the confusing simplicity of justifying faith, Böhler would answer: "*Mi frater, mi frater, excoquenda est ista tua philosophia*" (My brother, my brother, that philosophy of yours must be purged away).

Charles Wesley received the experience before John. He was amazed to find the article of Justification by Faith at the basis of Luther's work and the foundation of the Church of England. As his mind became convinced of the doctrine, his heart began to hunger for the experience. Through the personal work of an uneducated woman who was nursing him in a serious illness and of a pious mechanic[5] who had religion, Charles Wesley was led to the very borders of the Land of Beulah, where the act of faith put him over into the Promised Land. In the same hour his bodily strength began to return.

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[4]The beginning of friendship between these two is noted in Wesley's Journal February 7, 1738: "A day much to be remembered. At the house of Mr. Weinantz, a Dutch merchant, I met Peter Böhler, Schulius Richter, and Wensel Neiser, just then landed from Germany. Finding they had no acquaintance in England, I offered to procure for them a lodging, and did so, near Mr. Hutton's, where I then was. And from this time I did not willingly lose my opportunity of conversing with them while I stayed in London."

[5]Mr. Bray, in whose house he was lodging.

How Böhler led John Wesley first by the intellect and then by the heart is shown in Böhler's Journal:

I took four of my English brethren to John Wesley, that they might relate their experience to him, how the Saviour so soon and so mightily has compassion and accepts the sinner. They told, one after another, what had been wrought in them; Wolff, especially, in whom the change was quite recent, spoke very heartily, mightily, and in confidence of his faith. John Wesley and those that were with him were as if thunderstruck at these narrations. I asked him what he then believed. He said four examples were not enough to prove the thing. To satisfy his objections, I replied I would bring eight more here in London. After a short time he stood up and said: "We will sing that hymn, '*Hier legt mein Sinn sich vor dir nieder.*'

My soul before thee prostate lies,
To thee, her source, my spirit flies;
My wants I mourn, my chains I see;
O let thy presence set me free!

During the singing of the Moravian version, he often wiped his eyes. Immediately after, he took me alone into his own room and declared "that he was now satisfied of what I said of faith, and he would not question any more about it; that he was clearly convinced of the want of it; but how could he help himself, and how could he obtain such faith? He was a man that had not sinned so grossly as other people." I replied that it was sin enough that he did not believe on the Saviour; he should not depart from the door of the Saviour until he helped him. He wept heartily and bitterly as I spoke to him on this matter and insisted that I must pray with him.

Wesley was living at this time in the seventh chapter of Romans. His heart became utterly empty, poor in spirit, meek and mournful, but he was standing on the verge of a new life.

The Epochal Hour of Modern Christianity.

Wednesday, May 24, 1738, was for him the great day of deliverance, and he has described it in words that have become historic. For days he had been seeking peace, as Böhler had taught him, "(1) by absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness, on which I had really grounded my hope of salvation, though I knew it not from my youth up; (2) by adding to the constant use of all the other means of grace continued prayer for this very thing—justifying, saving faith; a fuller reliance on the blood of Christ shed for me; a trust in him as my sole justification, sanctification, and redemption." There still, however, lay on him "a strange indifference, dullness, and coldness, and a constant sense of failure." But the dawn of a new and great experience was near.

All through the memorable day of his conversion it is curious to note how Wesley was eagerly listening as if for some voice calling to him out of the eternal world. He seemed to catch, everywhere, prophetic echoes of some coming message. The very air was full of whispers and omens. When he opened his New Testament at five o'clock in the morning, he tells how his eyes fell on the words, "There are given unto us exceeding great and precious promises that we should be partakers of the divine nature." Just before he left his room Wesley opened the book again, and, as with the force of a personal message, there gleamed on him from the open page the sentence: "Thou art not far from the kingdom of God." These strange whispers met him and pursued him everywhere. "In the evening," he says, "I went very unwillingly to the society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans," and across more than two centuries the great German spoke to the great Englishman.

What followed must be told in Wesley's own words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me

from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested: 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth, them according to the counsels of his own will."

What Had Happened?

What had happened to these men? They were tremendously changed, and they tremendously changed the history of the English-speaking world. It is interesting to note the efforts of rationalistic philosophy to explain away this deed of God. Coleridge discovers in Charles Wesley's conversion nothing more than a recovery from pleurisy—the exit of the fever and not the entrance of divine grace into his heart. The pleurisy was gone and Charles Wesley mistook the improvement of his health for a spiritual change, and on that misinterpretation founded an apostolic life work and filled the hymn books of the ages with some of their finest treasures. It is much easier to believe Charles Wesley than Coleridge and far more reasonable. In the same way Southey seeks to resolve John Wesley's spiritual experiences into physical terms. The state of Wesley's stomach and not his heart, the throb of his pulse and not the witness of the Spirit, must account for the warming of his heart. A mild attack of indigestion, say, had made the heart flutter and pulse beat quickly. John Wesley, the relentless self-

critic and analyzer of moods; the stubborn reason giver and reason demander; the cool queller of excited mobs; the philosopher and master of logic; this man, says Southey, took gas on the stomach for grace in the heart. Take this for a Southey reading of history: John Wesley had an attack of indigestion and went out to preach to the Kingswood miners and Newcastle crowds and London multitudes and kept it up for fifty years. John Wesley had an attack of indigestion and went out to preach to British labor, and British labor rose. British labor rose, indeed, but not with torch in hand and terror at its heart to pull down the pillars of civilization "like the red fool fury of the Seine," but rose with ballot and hymn book and Bible in hand to become class leaders, local preachers, and members of Parliament. Such a life work could not result from a stupid blunder, and such historic forces could never flow from a disordered stomach. It is far more reasonable to take Wesley's account of the event. He told his story of what happened all over England, and the Holy Ghost bore him "witness with many signs and wonders."

Recovering the Gospel

Whitefield and the Wesleys had recovered the New Testament experience of religion. They had knocked with faith at the door of the New Testament, and the living Christ came forth as from a shrine to revive his Church and restore in her life the primitive experiences of deliverance and redemption. Wesley gives this record of a "Society Meeting": On January 1, 1739, he says, Messrs. Hutchins, Hall,

Kinchin, Ingham, Whitefield, and his brother Charles were present with him at a love feast in Fetter Lane, with sixty of the brethren. About three in the morning, as they were continuing instant in prayer, the power of God came mightily upon them, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as they had recovered a little from the awe and amazement which the presence of the Divine Majesty had inspired, they broke out with one voice: "We praise thee, O God! we acknowledge thee to be the Lord." Whitefield exclaims: "It was a pentecostal season indeed!" And he adds, respecting these "society meetings," that "sometimes whole nights were spent in prayer. Often have we been filled as with new wine, and often have I seen them overwhelmed with the Divine Presence, and cry out: 'Will God indeed dwell with men upon earth? How dreadful is this place! This is no other than the house of God, and the gate of heaven!'"

Thus Wesley learned, as a grand discovery, what every Methodist preacher "on trial" is supposed to know: (1) Salvation is through Christ alone; (2) the sole condition of salvation is faith; (3) this state of grace is attested by an act of God, the witness of the Spirit.

The Holy Spirit now became a present-day reality to Wesley, a living Presence manifesting divine influences on preachers and congregations, influences to be prayed for and received in answer to prayer.

McTyeire, in his "History of Methodism," says: "Wesley unquestionably believed in special effusions of the influence of the Holy Spirit upon congregations

and individuals, producing powerful emotions of mind, expressed in some instances by bodily affections; and there is the best authority—the Bible—for this belief. Jonathan Edwards, after the great awakening in his day, and mostly under his ministry, had to defend himself and his coadjutors, and the work itself, in a learned treatise on the subject of "Surprising Conversions." McTyeire then quotes from Watson's "Life of Wesley":

> That cases of real enthusiasm occurred at this and subsequent periods is indeed allowed. There are always nervous, dreamy, and excitable people to be found; and the emotion which was produced among those who were really so "pricked in the heart" as to cry with a sincerity equal to that which was felt by those of old, "What shall we do to be saved?" would often be communicated to such persons by natural sympathy. No one could be blamed for this unless he had encouraged the excitement for its own sake or taught the people to regard it as a sign of grace, which most assuredly Mr. Wesley never did. Nor is it correct to represent these effects, genuine and factitious together, as peculiar to Methodism. A great impression was made by the preaching of the Wesleys and Mr. Whitefield in almost all places where they went. Thousands in the course of a few years, and of those, too, who had lived in the greatest unconcern as to spiritual things, and were most ignorant and depraved in their habits, were recovered from their vices, and the moral appearance of whole neighborhoods was changed.

Wesley was always claiming that he was simply preaching the plain teachings of the Church of England in her Thirty-Nine Articles. But he certainly gave a Wesleyan emphasis and proportion; and he brought to light doctrines that were well-nigh lost. The Wesleyan emphasis may be expressed as follows: The lost condition of fallen man and the

consequent passion for souls; the Lordship of the living Christ and utter loyalty to him; the new birth and the witness of the Spirit to the fact; the necessity of inward holiness; and a life of good works, not as a stairway toward holiness, but as a stream flowing from the springs of a living faith.

The Three Great Comrades

It is customary to say that Whitefield was the orator, John Wesley the statesman, and Charles Wesley the singer of the Methodist movement. This was true only as a matter of emphasis, for Charles Wesley the poet was great as a preacher, and John Wesley the statesman had some of the taste and genius of poetry and was greater as a preacher than he was in any of his varied activities.

Whitefield was exactly suited to launch the great revival and was for a while its most conspicuous figure. He leads the way; he gets the shafts of ridicule from the wits of the day;[6] he moves vast multitudes in packed churches and in the fields; whole cities move to meet him at his coming. He quickly becomes a national figure and the revival almost at once becomes a nation-wide movement. His printed sermons give no suggestion of his marvelous power. This secret must be sought in his personality—his personal magnetism—but not in that alone. His rich experience; his emotions on heroic scale; his vision of spiritual realities—the infinitudes and eternities of invisible things—his pure and intense passion for souls; his musical and

[6]The slight squint in his eyes is referred to by Chatterton as "oblique lightning." Foote nicknamed him Dr. Squintum.

"carrying" voice, whose perfectly modulated tones resembled the notes of some great singer—these make up the human instrument so widely used of God for so many years. His preaching power did not wane, his popularity did not pass; an American company was begging to hear the Word of Life from his lips almost to the very hour of his death. He spoke forty to sixty hours a week to thousands of people, filling in the hours between with singing hymns and offering prayers in private houses. This he did not only for years but for decades, preaching eighteen thousand times all over the British Isles and in all the American colonies.

Charles Wesley was a much greater preacher than many suppose; for fifteen years he moved through England and Ireland preaching to vast multitudes under the open sky, melting whole audiences with the pathos that bathed his own face in tears. But his hymns were worth more to the revival than his sermons, for they fixed Methodist experiences by giving them musical expression. He set the hosts of Methodist converts to singing instead of debating Methodist doctrines. It is safe to say that some of his hymns will live as long as the English language is used in Christian worship.

John Wesley's supreme greatness lay in his preaching. "He used other forces; he built schools, he organized societies, he published books, he waged great controversies, he was tireless in correspondence and conversation. But not literature or controversy or personal influence is Wesley's trusted and most effective instrument. First and last the movement Wesley represents is the revival on an unprecedented

scale, and with unprecedented effects, of the office and work of the preacher. 'It pleased God,' wrote Paul, as the spokesman of the earliest Christian generation, 'by the foolishness of preaching to save them that believe.' And in Wesley's movement Christianity simply reverted to its first and greatest instrument of power."[7] But it was not the kind of preaching that men learn from schools or from the heads of ecclesiastical parties. It broke away from traditional forms. It was preaching without notes in the open air; the preachers went to people who had not "called" them; it refused to be "regulated" by official regulators; it was itinerant and not confined to fix spots or beaten paths; it turned from the empty benches in lifeless churches to the living multitudes, for whose soul no man had cared. The three kingdoms could scarce contain the apostolic labors of the heroic evangelistics. The hillside, the city common, the "village green," the market place, wherever men gathered, the Methodists would suddenly appear and swiftly move on.

It was the turning point in the revival when it was shut out of the Churches. It broke away from the cold constraint of Church assemblies who had not entered the kingdom and would not let others enter. Whitefield led the way. This immensely advertised the movement, and audiences never heard of before in England awaited the three leaders in all the great industrial centers. They used no tricks to attract the crowds and had no organizations to promote the revival. There was nothing sensational about their

[7]Fitchett, "Wesley and His Century," page 179.

methods or their preaching except that the movement itself was about as big a sensation as a town afire.

The Great Itinerant

John Wesley began at once to tell the story of his conversion. He offered salvation by faith alone to rich and poor, respectable and depraved, and soon the Churches of the nation closed to him. He was guilty of the fatal sin of enthusiasm! The subtle poison of the easy-chair had caused "a veil" to pass over the heart of the Church of England and "moral blindness" over her eyes. She became again the "Church of Lost Opportunities." She was a hard stepmother to her sons who refused to be driven out of her bosom. In spite of the "Onfall of the Bishops" Wesley began that fifty years of itinerant labor unsurpassed in the annals of the Christian Church. In spite of persecution, sometimes petty, sometimes perilous, sometimes fatal, the Great Itinerant and his helpers began that itinerant history which has made a distinct and glorious chapter in the history of Christianity. Having recovered the apostolic evangel, Wesley set out to exemplify the apostolic evangelism. So far as he could he literally undertook to preach the gospel to every creature.

1. The Acts of an English Apostle

(1) One thinks of the miles he traveled—250,000, most of the time on horseback, over miserable roads and in all kinds of weather. One morning the innkeeper said, "Sir, you cannot ride this morning, the snow is too deep!" "Very well," answered the Great Itinerant, "I will walk and lead," and thus he

tramped to his next appointment. This is the man who was frozen to the ground one night in Georgia while he slept.

(2) One thinks of the sermons he preached—42,400 after his return from Georgia, on an average of more than fifteen a week. As a preacher his mood was calm, but it was the "calm of power, of certainty, of an authority which ran back into the spiritual world." There is no better picture of his preaching than that given by Nelson:

> Mr. Whitefield was to me as a man who could play well on an instrument, for his preaching was pleasant to me, and I loved the man; so that if any one offered to disturb him, I was ready to fight for him. But I did not understand him. I was like a wandering bird cast out of its nest till Mr. John Wesley came to preach his first sermon at Moorfield. . . . As soon as he got upon the stand, he stroke back his hair and turned his face toward where I stood, and, I thought, fixed his eyes upon me. His countenance fixed such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me. When he had done I said: "This man can tell the secrets of my heart; he hath not left me there; for he hath showed the remedy, even the blood of Jesus." I thought he spoke to no one but me, and I durst not look up, for I imagined all the people were looking at me. . . . But before Mr. Wesley concluded his sermon he cried out: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." I said: "If that be true, I will turn to God to-day."

Wesley "would hold a vast multitude of English peasants and artisans in fixed, unbreathing, and almost awful stillness. Suddenly a wave of overpowering feeling would sweep over his hearers, and

men would fall as if suddenly struck by a thunderbolt under his words. Often he records that while preaching he had to stop to sing or pray, to allow the emotions of his hearers to express themselves. He gives many instances of the effect—instant, visible, and dramatic—of his sermons."[8]

October 23.—I was pressed to visit a young woman at Kingswood. I found her on the bed, two or three persons holding her. Anguish, horror, and despair above all description appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing at her heart. The shrieks intermixed were scarce to be endured. She screamed out: "I am damned, damned; lost forever! Six days ago you might have helped me. But it is past. I am the devil's now, I have given myself to him; his I am, him I must serve, with him I must go to hell; I will be his, I will serve him, I will go with him to hell; I cannot be saved, I will not be saved. I must, I will, I will be damned!" She then began praying to the devil. We began to sing: "Arm of the Lord, awake! awake!" She immediately sank down as asleep; but, as soon as we left off, broke out again, with inexpressible vehemence: "Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! I am damned that you may be saved You need not be damned, though I must." She then fixed her eyes on a corner of the ceiling, and said: "There he is. Come, good devil, come. You said you would dash my brains out; come, do it quickly. I am yours, I will be yours." We interrupted her by calling again upon God; on which she sank down as before.

These outbreaks of physical anguish were not confined to public services and to crowds; they seized individuals in their homes. Here is one terrible story which Wesley records in his Journal:

October 27.—I was sent for to Kingswood again, to one of

[8]Fitchett, "Wesley and His Century," page 202.

those who had been so ill before. A violent rain began just as I set out. Just at that time, the woman (then three miles off) cried out: "Yonder comes Wesley, galloping as fast as he can!" When I was come she burst into a horrid laughter and said: "No power, no power, no faith, no faith. She is mine, her soul is mine. I have her, and will not let her go." We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of her throes, her body must have been shattered to pieces. One, who was clearly convinced this was no natural disorder, said, "I think Satan is let loose. I fear he will not stop here," and added: "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul." It was immediately answered: "I have. L—y C—r, and S—h J—s." We betook ourselves to prayer again; and ceased not till she began, with a clear voice, and composed, cheerful look, to sing, "Praise God, from whom all blessings flow."

A similar instance took place a few days afterwards:

Wonder is often expressed that these manifestations began, not under the preaching of Whitefield, with his lionlike voice and dramatic powers; nor yet under that of Charles Wesley, with his concentrated and overwhelming appeal to the emotions. They occurred while John Wesley, with his grave brow, his composed look, his clear and level voice, his appeal to reason and conscience, was preaching. And yet it is intelligible why these phenomena began under the preaching of John Wesley rather than under that of either of his comrades. Whitefield appealed to the senses and to the imagination, Charles Wesley to the emotions. But John Wesley, for all his strange calmness, struck a deeper note and moved his hearers with mightier forces. There was something in him, in his look, in the cadences of his voice, in his solemn and transparent earnestness, which brought irresistibly home to those who looked on him and listened to him a sense of eternal things. Wesley, says, Miss Wedgwood, "wrought in his hearers such a sense of the horror of evil, of its mysterious

closeness to the human soul, and of the need of a miracle for the separation of the two, that no one perhaps could suddenly receive without some violent physical effect.

But this does not cover the whole case. The truth is, Wesley saw with Dante-like vision, and had the power to make others see, that supreme fact of the spiritual world, the close relation in which the human soul stands to God; how near God is to man; in what relation man's sin stands to God's purity, man's need to God's pity, and all man's acts to God's judgment. So from the dim, remote, far-off spaces of the heavens, God appeared to Wesley's hearers, ■ Figure loving and awful and, above all, at the very touch! And as Wesley preached, and there suddenly broke upon his hearers this sense of the eternal world with its tremendous issues of sin and its infinite guilt, of God and the relation of the soul to him—what wonder that the shaken souls of his hearers not seldom communicated their tremors to the bodies that held them![9]

Fitchett, in his "Wesley and His Century," says of these phenomena:

It can be easily understood how these strange phenomena supplied those who hated the whole movement with new arguments against it. They constituted a loud, widespread, and clamorous scandal. But at least they advertised the revival. They filled all minds with wonder and all lips with gossip. A strange force seemed to have broken out of the unseen world on mankind. It was easy to suspect the new movement, to vehemently dislike it, to argue loudly against it. It was not possible to ignore it![10]

(3) One thinks of the classes he reached and the centers of population in which he worked. Fitchett says:

Who plots on a map of England Wesley's preaching tours becomes sensible of certain constant features in the lines

[9] Fitchett, "Wesley and His Century," page 188.
[10] *Ibid.*, page 189.

along which these tours moved. They did not cover the whole of England. They ran in certain well-marked geographical curves. In his evangelistic campaigns Wesley, to borrow the terminology of the soldier, had three bases—London, Bristol, and Newcastle-on-Tyne. They formed, roughly, an isosceles triangle; and Wesley's tours, allowing for a certain percentage of oscillation, ran to and fro betwixt these three points. He must have known the road westward from London to Bristol, and northward from London to Newcastle-on-Tyne, as a city postman knows his round. Why did Wesley keep so obstinately to these particular lines? Why did he leave such wide spaces of England practically unvisited?

A little consideration supplies the explanation. The chief feature of English history from the middle of the eighteenth century is the rise of the great manufacturing towns. In the last fifty years of the eighteenth century the population of England increased fifty per cent. This was the result of the industrial revival, which changed the whole life of England and gave to her the leadership of commercial Europe. Now Wesley's preaching tours followed roughly the lines of England's industrial development. He traveled where population was thickest. He left almost unvisited the wide green fields of rural districts, with their slow-moving, scanty population. But where the stream of life was deepest, where tiny villages were growing into busy cities, where tall chimneys filled the skies with their blackness, there Wesley preached and toiled. His mission began with the miners of Kingswood. It ran, almost throughout his whole career, among the crowds of the manufacturing cities. Wesley thus, with perhaps unconscious wisdom, was baptizing with divine forces the new fermenting life of his day.[11]

(4) One thinks of the ranges of his evangelistic tours, twenty-two times to Scotland; forty-two times to Ireland. In Scotland he was like a "spiritual splendor," though he found the temper of the

[11]Fitchett, "Wesley and His Century," page 192.

Scots distinctly different from that of the English. In Ireland he became a veritable apostle and a host of Irish itinerants have blessed all lands by their ministry.

2. A New Order in Christian Service

Among the many things that Wesley was driven by the pressure of circumstances and led by the Spirit to do was the employment of lay helpers, unordained men who slowly at first and then more largely were commissioned on his own authority to itinerate, evangelize, and shepherd the rapidly growing flock. As Providence had so strangely made him the shepherd of many souls, he realized slowly and at last announced: "I am an episcopos."

These itinerant helpers became a Wesleyan succession, an itinerant order, distinct, though not utterly dissimilar, from all the forces of Christian propaganda hitherto evolved by the Church. Beginning with Cennick and Maxfield, Nelson and Olivers, the number grew so fast that he said in old age: "I crossed the Jordan with my staff; now I am become two bands."

The handful of itinerant corn upon the mountain top had become a host publishing the glad tidings before his death; and now their number is like the shaking of the cedars of Lebanon. Time has vindicated the historic importance of the choice it cost him so much to make.

3. A New Method in Christian Culture

The class meeting was as important to the revival intensively as field preaching was extensively. Groups

for fellowship and culture were known to the early Church, to the Middle Ages, to the Moravians, and to the English Christians. Wesley himself had founded and fostered several. But the class meeting, as Methodism knows it, originated in 1742 as follows:

On the meetinghouse at Bristol was a considerable debt, and the members of the society were consulting how it should be paid. One Captain Foy, whose name deserves to live, stood up and said: "Let every member of the society give a penny a week till the debt is paid." Another answered: "Many of them are poor and cannot afford to do it." "Then," said the first speaker, "put eleven of the poorest with me; and if they can give anything, well; I will call on them weekly; and if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbors weekly; receive what they give, and make up what is wanting." It was done; and the plan was quickly discovered to yield more than pence. "In a while," writes Wesley, "some of these informed me, they found such and such an one did not live as he ought. It struck me immediately: 'This is the thing, the very thing, we have wanted so long.'" Here was the suggestion of an oversight far-stretching and yet minute; the most effective pastorate the wit of man has yet devised or the grace of God used.[12]

Wesley quickly recognized in the class meeting the most effective instrument of discipline a founder or the head of a Church could desire. "It can scarcely be conceived," he says, "what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to bear one another's burdens and naturally to care for each other. Evil men were detected and reproved. They were borne with for a season. If they forsook their sins, we received them gladly; if they obstinately persisted thereir, it was openly declared that they were not of us."

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[12]Fitchett, "Wesley and His Century," page 222.

Surely the Great Itinerant is among the heroic figures of history. Gladstone's Midlothian campaign of 1879 was in a little patch of Scotland and lasted fifteen days. Wesley's campaign stretched over three kingdoms and lasted fifty years. When Gladstone was sixty-two he made himself heard by twenty thousand in Gravesend. When Wesley was seventy he made himself heard by thirty-two thousand people at Gwennap pit in Wales. "It is no exaggeration to say that Wesley preached more sermons, rode more miles, worked more hours, printed more books, and influenced more lives than any Englishman of his (and perhaps of any) age."

The Great Philanthropist

Wesley learned early in his religious life that if a man would serve God whom he has not seen he must serve man whom he has seen. Doing good to the bodies as well as to the souls of men was in the Methodist program from the beginning. The unfortunate inmates of the wretched English prisons were visited by him and their physical and spiritual wants relieved. The sick and poor were often the subjects of his personal charity as well as the beneficiaries of the institutional benevolences he established.

He had a bread line at the Foundry in a period of unemployment and distress. The London newspapers told the sensational news and recorded that a meeting was held and several thousand dollars raised to keep up the work. He had a home for aged women and loan funds for men out of work. His medical dispensaries for the poor were probably

the first of the kind ever established. He had industrial schools for the children of the poor and pension funds for his aged preachers. His writings were so widely read that his exposure of an abuse had powerful weight in England. He wrote a letter about the horrible conditions in the Bristol jail; and later wrote another describing the happy change that had taken place. He exposed the slave trade as practiced by British ships fifteen years before the "Society for the Suppression of the Slave Trade" was formed. He called public attention to abuses and cruelties practiced by the British managers in East India. Much of this work was in the nature of book reviews as he would read and review some book while jogging along on horseback or jolting in the "machine" from one appointment to another.

"Do all the good you can to all the people you can in all the ways you can, as you journey once down the road of life"—such a motto he took for himself; and such a motive he wrote into the Christianity of the century that followed.

Wesley read his New Testament with open eyes and saw that the Sermon on the Mount could not be kept out of the life where the heart has admitted Christ.

How he would have reveled in and extended the ministry of the Christian hospital to-day! How he would tell the Christian world in short, sharp sentences: "The same Lord who said, Go, Preach, Teach, said also, Heal."

The Great Missionary

Wesley worked from near to next, a step at a time, yet a map of his life work shows the eagle eye of

strategy. Religion in England was dying from the parish rule in the Church of England and the subtle poison of the easy-chair. To correct the latter Wesley gave his life and his substance away; and as against the former he said: "I look upon all the world as my parish."

Wesley made the great industrial centers the bases of his operation. These were preëminently London, Bristol, and Newcastle-on-Tyne. His rule was: first establish a base, then work out from that into new fields.

> There was in Wesley, with all his daring and enthusiasm, no touch of the fanatic's scorn of prudence. Few men ever lived who excelled him in the wise adaptation of means to ends. At the first Methodist Conference in 1744, what may be called the whole strategy of the revival was discussed. The question was proposed: "What is the best way of spreading the gospel?" The answer is: "To go a little and a little farther from London, Bristol, St. Ives, Newcastle, or any other Society, so a little leaven would always be at hand." There speaks the practical genius of a true leader of men! Wesley, it is clear, would have made a great soldier. In military terms, he kept touch with his base. He did not merely overrun a district; he took possession of it and entrenched himself in it.[13]

Wesley at work where villages were being changed to cities and industrial masses were gathering; Wesley at the heart of the industrial age of England while it was taking shape; a mighty revival on in England while her big cities were beginning to grow and her factory system about to make her the commercial nation of the world—these are events of vast importance in making English history.

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[13]Fitchett, "Wesley and His Century," page 305.

England had her Wesley while France had her Voltaire; England had her Wilberforce while France had her Robespierre; England had her Wellington while France had her Napoleon; England had Gladstone while Germany had her Bismarck; and while Germany had her William II England had her Lloyd George and America had her Woodrow Wilson; and the ascent of the English-speaking people started with the work of Wesley, which began that night in Aldersgate Street.

Wesley could be a home missionary and a foreign missionary at the same time. To him the work was one because it was all his. Wherever masses of men needed God and lacked the knowledge of him, he yearned to go. Scotland, Ireland, and America felt his missionary zeal and profited by the strategic apostleship. He gave royally when he gave Coke to Ireland and Asbury to America. Frances Asbury came to America as a British subject; stayed in America when other English Methodists were leaving (even his beloved George Shadford); temporarily retired from public notice when patriotic zeal became fierce and unreasoning; deliberately chose the New Republic as his nation and was ready with Coke to lead the American Methodist Church in 1784.

Thomas Coke burned with missionary zeal. He did not spare himself in labor nor his private fortune in expense. He was willing to beg from door to door to carry on his missionary enterprises. A sea captain had been begged by the zealous doctor into giving a liberal donation, and reported later that he did not know the fellow, but he was "a heavenly-minded little devil."

The Great Educator

Wesley said: "The Methodists may be poor, but there is no need they should be ignorant." Whitefield, the Wesleys, and Coke were university men, and Francis Asbury was a hard student all his life. These leaders stamped the preachers with a zeal for solid piety and sound learning. The preachers inspired the people with educational ambitions for their children, and thus a people originally gathered from the poor and the unlearned have had a creditable educational history.

Wesley was a great educator, taking the word not in its technical meaning, but in a broad and real sense. He founded schools, but he did more: he made the entire body of his preachers and whole Methodist movement an opportunity to carry out the command of the Master—"Teach them." He wrote textbooks for Kingswood School, but he did more; he wrote books for the working classes and popularized knowledge, so that he became the teacher of a great host. He wrote primers on medicine, abridged editions of the classics, wrote short readable tracts on useful subjects, and carried on a wide correspondence, always seeking to say the useful thing, impart useful information, and to make letters and literature handmaidens of the mind and soul. Wesley's writings cover an enormous range of subjects and have been divided by a German historian into the following classes: Poetical, philological, philosophical, historical, and theological.

Leslie Stephens has not overpraised Wesley as a writer, but the following criticism is full of discernment:

He shows remarkable literary power. His writings are means to a direct, practical end. . . . It would be difficult to find any letters more direct, forcible, and pithy in expression. He goes straight to the mark without one superfluous flourish. He writes as a man confined within the narrowest limits of time and space, whose thoughts are so well in hand that he can say everything needful within those limits. The compression gives emphasis and never causes confusion.

The following self-description (written in 1764) reveals Wesley's motive in writing—"to instruct people of the lowest understanding." Therefore one is justified in classing his literary work as part of his educational program. The Rev. Thomas E. Brigden, in a recent book, "A New History of Methodism," says:

Wesley's practical enthusiasm for popular education made him a pioneer publisher of cheap literature. He did in his day what Knight and Chambers did in the next century. He filled his preacher's saddlebags with cheap books, superseding the old chapbooks. "Two and forty years ago," he writes, "having a desire to furnish poor people with cheaper, shorter, and plainer books than any I have seen, I wrote many small tracts, generally a penny apiece, and afterwards several larger." They had an enormous circulation. Book lovers may regard his abridgments, especially of Milton, Herbert, and Bunyan as vandalism: to the practical mind of Wesley the needs of the poverty-stricken multitudes whose intellects were awakened by the religious revival condoned the deed. He and Dr. Coke formed the first tract society in 1782, seventeen years before the Religious Tract Society was established, and . . . thousands of copies of "Words to Soldiers, Sailors, and Smugglers" were scattered broadcast. A list of four hundred publications is given in "Green's Bibliography." They constituted a working library for his schools and preachers, and, including his hymn book, his original works and educational textbooks represented all that he thought most useful to the awakening congregations.

His pungent wit is best revealed in his preface to his English Dictionary and his fearless breadth in his brief introductions to the astonishing collection of devotional and biographical masterpieces in his Christian library.

Wesley was not a *litterateur*, for literature was not for him an end, but a tool. But Wesley has enriched the English language with some of its finest treasures. His letters, his famous Journal, and his more masterful "Appeal to Men of Reason and Religion" are literature; for they show language excelling in directness, simplicity, and strength. Wesley's style is seen at its best, says Dr. Fitchett, in his "Appeal to Men of Reason and Religion": "The clear, terse, hurrying syllables burn with a white flame of conviction. His short, packed monosyllabic sentences are a perfect medium for the swiftest logic the human brain can shape, and they reflect some of the loftiest emotions the human soul can know."

The Close

Thus for half a century lived the four-souled apostle of the eighteenth century. His eye was not dimmed and his natural strength was not abated almost to the end of his life. His wonderfully compact, sinewy, serviceable little body served its master without apparent weariness and with very little sickness through eighty-eight busy years. When it broke it seemed to fall to pieces all at once and without lingering illness or agony released its immortal tenant. The Indian summer of his life lasted long, shortening not the meridian splendors, but the twilight hours. In his eighty-sixth year (1789) he says: "I now find I grow old." January 1,

1790, he writes: "I am now an old man, decayed from head to foot. My eyes are dim, my right hand shakes much. I have a lingering fever almost every day; my motion is weak and slow; but I can preach and write still."

Nothing is finer in Wesley than the cheerfulness of his spirit while the tired body and brain were thus yielding to the arresting touch of time. The passage of years whitened his head and dimmed his sight; it made his feet stumble, his hand tremble, and his memory hesitate. But all that was noblest in Wesley—his calm faith, his serene courage, his flamelike zeal, his masterful will—were exactly as in the days of his prime. When he had to be helped by friendly hands along the street or into the pulpit he would repeat with a smile: "'Tis time to live, if I grow old."

Wesley was able to preach ten days before his death. He closed each service during his last few weeks with that fine verse written by his brother:

"O that without a lingering groan
I may the welcome word receive,
My body with my charge lay down,
And cease at once to work and live."

He was constantly saying to his societies, "Little children, love one another." February 1, 1791, he wrote his last letter to America. His dying message ran: "Declare to all men that the Methodists are one people in all the world."

Preaching, praying, singing, visiting, writing the last few weeks were spent, though strength was ebbing fast. On Wednesday he preached at Leatherhead (February 23, 1791), his last message. Friday he was out again, but as his feet touched the steps of his house he lost his strength. Assisted to his room,

he dropped in his chair and gave orders that he was to be left alone for half an hour—he would talk with God alone on the brink of eternity. Celestial light shines in his face. Heavenly music, the music of an immortal triumph, runs through the dying accents of this friend of God, this man of Abrahamic faith.

> The scene is rich with golden sayings; words which are sometimes a reaffirmation of the great truths he preached in his life, as though the preacher were studying them afresh when set against the great horizons of death. Sometimes they represent sudden gleams of strange vision, such vision as breaks on the dying eyes of God's saints from unseen worlds. Sometimes these sayings are exultant utterances of pure and simple gladness.[14]

As speech came back from time to time he whispered again and again:

> "I the chief of sinners am,
> But Jesus died for me."

He would sing, when breath allowed, the triumphant stanzas of some of his brother's finest hymns. He tried to write, but his fingers failed to hold the pen. His last song was:

> "I'll praise my Maker while I've breath,
> And when my voice is lost in death
> Praise shall employ my nobler powers.
> My days of praise shall ne'er be past
> While life and thought and being last
> Or immortality endures."

After giving directions concerning his funeral, he whispered several times: "The best of all is, God is with us." Then, lifting his hand as though to wave

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[14]Fitchett, "Wesley and His Century," page 509.

it, he cried once more: "THE BEST OF ALL IS, GOD IS WITH US."

All through the last night fragments of scriptures and expressions of praise fell from his lips: "The clouds drop fatness," "The Lord of hosts is with us," "I'll praise—I'll praise"—

On Wednesday morning while Joseph Bradford was praying, about ten o'clock he whispered, "Farewell," and passed out of the land of Beulah into the Father's house.

No man ever died to the world more utterly than did John Wesley. He died "leaving behind him nothing but a good library of books, a well-worn clergyman's gown, a much-abused reputation, and—the Methodist Church." For years the ecclesiastical *élite* accepted him as a fanatic, visible a moment, then gone "without regret or recollection." "Literature refused to take him seriously." Historians overlooked him in making their nominations for the Hall of Fame. But Wesley has come at last into his kingdom among the mighty. Leslie Stephens calls him the greatest captain of men produced by the eighteenth century. Macaulay praises his "genius for government" and Matthew Arnold his "genius for godliness." Southey called him the most influential mind of his century. Buckle calls him "the first of ecclesiastical statesmen." Lecky says the thing that happened to John Wesley in Aldersgate Street "forms an epoch in English history." Birrell says: "No other man did such a life work for England."

Lecky, in a score of passages, notes, with a certain accent of admiring astonishment, the influence of the Methodist

revival outside Methodism. It was one of the forces which produced Sunday schools. It affected the army, the universities, literature, and this in spite of the fact that the chief literary men of the day had nothing for it but sneers. It is not easy to recite the countless practical forms which Wesley's work took. He set up a dispensary with free supply of medicine to the poor; he fought against political corruption; he established relief employment for the destitute. Says Lecky: "It is no exaggeration to say that Wesley had a wider constructive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century."

Wesley saved the evangelical reading of Christianity and made it permanent in English religion. All the great evangelical movements from his day to the present time have had in them the breath of his spirit. Lecky goes so far as to claim that the Protestant awakening of the nineteenth century all over the world must be traced directly or indirectly to Wesley. Palmer, a "writer of the Newman school," declares that Wesley's movement made Christianity once more the teacher of the world.

Dr. Fitchett says:

If we come down to later times, no one will deny that the touch of Wesley's hand, the breath of his spirit, is in the modern Church. The Salvation Army is one aspect of Wesley's work, his work among the fallen and the outcast, revived under modern conditions and in a picturesque shape. The Christian Endeavor Societies are Wesley's great institution of the class meeting translated into modern terms and made to serve new uses. All the great city missions springing up under every sky have in them the very spirit of Wesley. If modern religion is learning to take social forms, if it is expressing itself in terms of practical beneficence, this, too, is part of the tradition caught from Wesley. For he first, among the religious teachers of England, charged religion with social offices. There is hardly a form of practical

beneficence the world knows to-day that Wesley did not set into operation.[15]

Thus we see that a study of the origins of Methodism shows our founder and his immediate followers responding to the apostolic imperative, thus building an apostolic Church. Here in these glorious early years are the beginning of the apostolic endeavors that have glorified our history and enrich our life to-day; that constitute our apostolic ministry to the needs of all men and to the whole of human life.

Jesus said: "Go ye into all the world."

Jesus said: "Preach the gospel to every creature."

Jesus said: "Teach them to observe all things, whatsoever I have commanded you."

Jesus said: "Heal the sick."

What has been Methodism's answer to this New Testament ideal, this apostolic imperative? The succeeding chapters will give the response.

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[15]Fitchett, "Wesley and His Century," page 290.

PART II

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

The Missionary Answer.
The Evangelistic Answer as Seen in the Itinerant Ministry.
The Educational Answer—
Her Schools.
Her Use of the Press.
The Epworth League.
The Sunday School.
Her Healing Program.

CHAPTER II

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE MISSIONARY ANSWER

E. H. RAWLINGS, A.M., D.D.,

Foreign Secretary, Board of Missions

"As my Father hath sent me, even so send I you." (John xx. 21.)

"Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.)

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18-20, R. V.)

Republication of the Great Commission in the Beginnings of Methodist Missions

Mighty words are the words quoted above, the words of the Master, all of them, and they contain the apostolic imperative. "Apostolic," because laid upon those who were sent—"missionaries." "Even so *send* I you." "Go ye into all the world, and preach the gospel to every creature." "Imperative," because proclaimed by Him into whose hands had been committed all authority, human and divine. "All authority is given unto me in heaven and on earth." "As my Father hath sent me."

But let us rejoice that the imperative contains promise as well as command. "And lo, I am with you alway, even unto the end of the world." Jesus will not send his kingdom builders out alone. He will go with them. The plan is his, and he is responsible in the end. In the unfolding it seemed sometimes quite otherwise. In many a bad turn of its movement, many a weakening and failure, in many a dangerous trial and many a depressing lull and dearth of fruitfulness, all seems lost and the Master himself gone from his messengers. But it was not so. Looking back from the good vantage ground of the kingdom's present attainment, from the little beginnings in Jerusalem, and on, we can trace now the winding but sure way of the Master's purpose. From Jerusalem to Samaria, to Galatia, to Macedonia, to Spain, to Germany, to England, and over the western seas to America; or in the other direction, to India, to China, to the missionary Churches and the great Boards of modern Christendom, down to the Centenary hour in the midst of which our Church moves to-day—all along guides and lifts the good hand of Him who promised to be with his missionaries "to the end"—"through all the days!"

Now, answering to the overshadowing providence without, is the inner working of the Master's power within. In that glowing hour when Jesus gives to his disciples their commission, he is thinking, of course, of the millions that must be reached by his plan, but he is thinking also of these apostles who had been in training with him for three years and upon whose shoulders he must lay now the responsibility for

extending his reign in all the world; and he is thinking mainly of their insufficiency for the task. This sense of their insufficency still disturbs him in that last interview a few moments before his ascension from them. When they are concerned about other and irrelevant matters, in some impatience he says: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." What they need is "power." The power he promised comes upon them at Pentecost, and it is the Pentecost that has made the difference. Probably we have not properly emphasized or even understood the meaning of this first Pentecost to the Christian plan. It means power, and that "power" is a unique and a new thing in the measure of it certainly. It becomes now for the first time integral and central in the beneficent plan of progress that is working at the heart of human history. True, it is not easy to divide that power up into its last elements. A heavenly freshness in the content of the message, a spiritual urge reënforcing the message and driving it home in the individual heart, "enduement," a clothing upon for the messenger, an atmosphere and a sympathetic response for the community that is much more than the psychology of the crowd—all these elements are involved, and together they combine in that power which, more than any other, is the characteristic thing that has made the Church different since, as a force at the beginning of an era, it began to do its work in the world.

It has to do not so much with institutions and

Church organizations. It is rather a spiritual thing, and is potent in personal experience. We meet it on the road to Damascus, and follow it as it rises and widens in the life and labors of the great apostle to the Gentiles. In the flow of it down through the Christian years, this good stream has not always, or even usually, confined itself to ecclesiastical or institutional channels. It follows, rather, what Harnack calls "certain undercurrents of tradition," sometimes running out of sight from country to country and age to age. "As in the bed of a river which has well-nigh disappeared in the time of severe drought there is always a hidden current, so with the history of the Church." How low the stream sometimes runs! How lost to sight and powerless through the drought and barrenness of that dreadful middle time that we call the Dark Ages! But the stream never does quite die out of loyal human hearts. From Paul to Colomba, to Raymond Lull, to Schwarts and Spener, to Luther and Francke, to Judson and Carey; or, following another line, from Wycliffe to John Huss, from Huss, by way of Herrnhut and Zinzendorf, all the way down to the Wesleys, very true it is, as has been said: "Whenever in any period of the Church's history a little company has sprung up, so surrendered to the Spirit, so filled with his presence, as to furnish a pliant instrument of His wi'l, then a new Pentecost has dawned in Christendom, and as a consequence the Great Commission has been republished."

Certainly as came to the Wesleys a new Pentecost, so came likewise a republication of the Great Commission. John Wesley was not without his mis-

sionary traditions. His father had once thought of going as a missionary to India; his mother made for her children a missionary atmosphere in the home, and when she learned that her son John was going out as a missionary to the Indians in America, she did not demur as was expected, but exclaimed: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

Nor was a remarkable providence lacking in his missionary preparation. He failed to convert the Indians in America, but in that visit learned a lesson that in the providence of God was never lost upon his life and work. It seemed hard that in order to preach the gospel to the people in his own home community he must stand upon his father's tomb, but so he was compelled to go from town to town in those marvelous itineraries, and take the message to the people on the streets and in the fields. There were not enough trained men of his way of thinking, and so he must use humble men, laymen and local preachers. Shut out of the churches, he must keep traveling, from London to Bristol, to Newcastle-on-Tyne, crossing St. George's Channel forty-two times, traversing Scotland twenty-one times, until his itineraries exceeded those, perhaps, of any apostle of our Lord, before his death covering 250,000 miles. His coworkers caught his spirit of movement. Without any apparent planning beforehand, it is easy now to see a guiding, providential hand. The classes multiply into circuits, the circuits into the Conference, and, before the end of its founder's life, Methodism, made for movement, is not only a

"going concern," but is already, in the very genius of its organization, an "itinerancy," the greatest missionary machine the world has ever seen.

But the machine, perfect as it is, will not work without power, and, as at Pentecost, the most characteristic thing in Methodism from the beginning has been the power of a great personal experience. The missionary journey to America was fruitless because it came before that experience in Aldersgate Street, concerning which the founder said: "I felt my heart strangely warmed." It was after Aldersgate Street that the itinerant plan began to take shape and the itinerant machine began really to move. It was under the urge of that wonderful enduement that he turned his back upon the closed doors of the churches, and took to the fields with their multitudes and really began to impress the life and movements of his time. It was after Aldersgate Street that he exclaimed: "I look upon the whole world as my parish."

Not many even intelligent Methodists, perhaps, have taken time to consider the missionary quality of the beginnings of Methodism. We should reread that pregnant record and take heed, all of us, to the noble heritage of missionary vocation that comes in our very history. They tell us that Wesley corresponded with John Newton; and, whatever the character of this correspondence, it is likely he strongly influenced the man out of whose congregation and whose missionary passion came William Carey, whom we commonly think of as the first modern missionary. Anyway, twenty-four years before Carey went out to India, John Wesley had

taken up a collection to send missionaries to America, to which the preachers of his Conference gave an average of seven dollars apiece. Ten years earlier Wesleyans were doing missionary work in the West Indies. At this same time Whitefield, the fellow worker of Wesley, had crossed the seas and was sweeping as a flaming evangel up and down the Atlantic coast, powerfully influencing that group of disciples which, centering about Jonathan Edwards, finally gives to the world the first American missionary, Adoniram Judson. In 1792 Wesleyan missionaries were sent to Sierra Leone in Africa. And what shall we say of Thomas Coke? He crossed the Atlantic eighteen times, planted missions in the West Indies, founded a mission to India, pledging $25,000 of his own money for this purpose, took up the first American Methodist missionary collection for work in Nova Scotia eight years before Carey went out to India, and, starting to India himself to open a mission, died on the way and was buried at sea. It has been well said that Coke gave to Methodism "geographical range," and "forbade it to be insular." Long before Carey went to India, Judson to Burmah, or Morrison to China, Methodism had her "foreign minister."

But no part of the work done by early Methodism was more genuinely missionary than was its mission to America. If you could get hold of the Journal of the twenty-seventh Annual Conference in London, in 1770, you would read in the list of appointments for that year one most interesting entry. It says: "Number 50, America." This is a new circuit for the twenty-seventh Annual Conference, and there

is, it seems to me, a significance in the notation larger than the secretary knew or the president of the Conference. It does not say "a new mission to America," "a new mission station in New York," or "Baltimore," or "Virginia." It says simply "America." It was as if the Conference in England were charting the territory of the Western world and in 1770, six years before the Declaration of American Independence, were outlining a scheme of operation in which it was proposed to take possession of this whole continent in the name of Jesus Christ. There were no missionary societies in America, but the itinerants who crossed the seas and landed on these shores stopped not with city nor coast, but pressed forward with the pioneers of western life, and, "outtraveling the immigrant," "outtoiling the settlers," went everywhere preaching the gospel.

But while they had no missionary society, it ought not to be forgotten that when Asbury was organizing the Methodist Church in America all the other denominations in America had been thoroughly organized for a century. No denomination in those early days in America ranged so widely or served so faithfully what might be called a home mission field as did the new Methodist Church in America; and if we were slow in organizing a society, it was not so much because the Church was too poor to extend its work, but because, and mainly because, the whole system was missionary. Methodist preachers bravely averred that they needed no missionary society to make them missionary. That imperative, they declared, was laid upon their consciences and hearts in their very call to preach.

The Organized Missions of Southern Methodism Down to 1918

But an organization was needed and was inevitable. The incident out of which our first missionary organization grew was humble, but a striking one. John Stuart, the first of our missionaries, was a Virginia negro, who had been reclaimed from a life of dissipation in the town of Marietta, Ohio. In characteristic form he had felt the missionary urge. Strange voices called him to the Northwest. Along with his call the power was supplied to this ignorant negro, and he not only made his way through the wilderness to the Indians, but preached to them in such wise as to impress them and win their confidence and to attract the attention of the great leaders of the Church. God's providence was guiding. In 1819, in the great city of New York, a few men, beginning with a layman, Gabriel Disosway, moved by the story of John Stuart, organized in April "The Missionary and Bible Society" in the Methodist Episcopal Church, and so began the organized life of the missionary operations of American Methodism. The women organized a missionary society in 1819, the young men of the Church a little later. Several Annual Conferences organized auxiliary societies. The General Conference, dropping the Bible section of the organization, took over the Society in 1820, and in the first year of its operation raised $900. Space will not permit a recital of the story of our work among the Negroes and Indians from 1820 and on down the history of the Church, but it is a noble story. Finley, Neely, Capers,

McFerrin are luminous names and worthy to live and adorn the best pages of our Methodist history.

In 1824 the General Conference decided to send out its first foreign missionary to the free Negroes in the colony of Liberia. In 1831 Melville Cox, of the Virginia Annual Conference, offered; in 1833 he arrived on the field. But, though stricken with fever, and dying in less than four months, his dying cry, "Let a thousand fall before Africa be given up!" has been a challenge ringing through all the generations of the Church to sacrificial courage and adventure in the missionary enterprise of the kingdom.

In 1835 Fountain E. Pitts was sent to South America to spy out the land, and while a missionary was sent to that field, and good work was done among the English-speaking people of Buenos Aires, it was many years before the mission work of Methodism could get its footing in South America.

In the meantime the two sections of our Church, drifting farther and farther apart, and finally agreeing to disagree, in the year 1844 separated into two Churches. It is not for us to criticize, much less to condemn, the course of the noble men on both sides who took this far-reaching step. It is easy to believe that, misunderstandings and temperament taken into consideration, the separation was of God, because it was the best thing that could be done in the trying conditions that faced faithful men in the developing political and social life of this land. But it is our privilege to rejoice that in spite of occasional misunderstandings, through all the years since the division, the two Churches have remained

one in spirit. In these recent Centenary years in the providence of God, joined in the task of a world-wide advance, we have come to know each other better and to appreciate each the other's position and service in the world. Certainly it is ours of the Southern Church to rejoice in that spirit of missionary adventure that has characterized our sister Church through all the years of its history. Hesitating at no call, crossing innumerable frontiers, going into well-nigh every land and carrying the evangel in well-nigh every tongue on earth—this Church, with 50,000 additions from her foreign fields in one year, has by her faith, courage, and success been a continual inspiration not only to her sister of the South, but to all the great branches of modern Christendom.

But we come now to recite the story of Southern Methodist missions, an interesting and inspiring story. How natural that the greatest of all mission fields should have caught first our eye; and as one of the first things done after the separation, the General Conference of 1846 ordered the opening of a mission to China. The South Carolina Conference had done a great work in home missions, and was now the first to offer a man for the field abroad. Charles Taylor, educated at the University of New York and entering the South Carolina Conference in 1824, offered to go anywhere the Church might care to send him. He was accepted, with Benjamin Jenkins, another South Carolinian, and in the year 1848 they both set sail for China. In August of that year they landed, driving down their stakes and beginning their work in a town at that time un-

healthy and unpromising, but destined to become the gateway to China, and now grown into the great port of Shanghai.

Our next venture abroad was into our neighboring country of Mexico. Alejo Hernandez, a soldier in the war against Maximilian, an ex-priest, turning from Catholicism and reading religious books, finally dropped into a Protestant Church in the city of Brownsville, Tex., where he felt "his heart strangely warmed." In 1871 the West Texas Conference opened a Mexican Mission at Laredo, and Hernandez was sent to take charge of that church. In 1873 Bishop Keener sent him to open a mission in the City of Mexico. In that city Bishop Keener found another Mexican whose heart had been touched and turned strangely toward evangelical Christianity. This was Sostenes Juarez. He was perhaps the first Mexican to hold a Protestant service in Mexico. The Bible and pulpit which he used in those early days are still preserved as sacred mementos in the Mission Rooms in Nashville. Then came Sutherland, superintendent in 1874, W. M. Patterson in 1878, and after him that good company of Americans and Mexicans who have held so faithfully for us the line of evangelical advance in that country so far away from us and yet so near to the Southwest.

The story of our venture in Brazil is unique. Fountain E. Pitts was sent in 1836 to spy out the land. Rev. Justin Spaulding opened up work among the Americans and Brazilians in 1837. Rev. D. P. Kidder followed later, but after the death of his wife, in 1840, returned to America.

The founder of the Southern Methodist Mission

in Brazil was the Rev. J. J. Ransom, who went out in 1876. The Rev. J. E. Newman had been out for a year, but his work was confined to the English-speaking people of the country. Mr. Ransom opened his work in 1876, and at the end of 1877 he reported forty-two members.

In the meantime the attention of the world was being turned to the island empire of Japan. Commodore Perry had opened up the country to Western civilization, and when once the West had entered the doors were flung wide open. Recognizing the need of this land, its susceptibility to the gospel message, as well as its strategic importance as in some way already the gateway to the Far East, our Church decided to enter the country, and in the summer of 1886 Dr. James W. Lambuth, with O. A. Dukes, opened work in Japan. Mrs. Mary I. Lambuth, no less able a missionary than her husband, accompanied him, and later on in the fall they were joined by Dr. Walter R. Lambuth, who was transferred from China and appointed Superintendent of the Mission.

Our enterprise in Korea is one of the real romances of modern missions, intimately connected as it is with the life of Yun Chi Ho. The story of that fine Christian nobleman needs no telling in this short recital. His name has been a household word among many fellow students and men and women who have followed him with their love and prayers since he was a student in Vanderbilt University. When he returned from this country to China, be deposited with Bishop Candler a sum of money, declaring that he wanted to make it the nucleus of a fund for sup-

porting a Christian school in Korea. He and his father later added other sums to this amount. In 1895 Bishop Candler, the preceptor and friend of this young man, reciting all the facts in a little pamphlet, wrote: "Southern Methodism never had a more manifest call to enter any field than our Church now has to enter Korea. Let our Bishop Hendrix visit Korea as soon as he can, taking with him that grand old field marshal, Young J. Allen, and survey the field. Let them open the work." In response to a letter entitled "On to Songdo," a noble woman, Mrs. J. G. Fowler, sent Bishop Candler, then Dr. Candler, a bond valued at $500, with which to open mission work in Korea. Other sums were added, and when Bishop Hendrix was assigned to the superintendency of Oriental Missions, in the year 1896, he detached the Rev. C. F. Reid, D.D., from his work in China, bought property in the city of Seoul and opened the Korea Mission, putting in charge Dr. Reid. At the same time the Rev. C. T. Collyer, who had also been a missionary to China, was sent to open up a mission in Songdo.

In the providence of God, Bishop Candler was most intimately connected with the opening of another of our fields. It was in the year 1898, and the country our island neighbor, Cuba. Sixteen years before an attempt had been made to open work in Havana, but the opposition of Romanism defeated the project. Bishop Candler, in company with Dr. Walter R. Lambuth, Rev. H. W. Baker, and Dr. Fulwood, went to Cuba to look over the situation, and in a few months work was begun in Havana, Matanzas, Cienfuegos, and Santiago.

Some time in 1890, while the writer was pastor of our church in Ashland, Va., and chaplain of the college, Dr. Walter R. Lambuth, visited him, and in the barber shop he overheard this great missionary talking to the negro barber about the things of the kingdom; and later, speaking of his interest in the negro, Dr. Lambuth disclosed his desire to open a mission in Africa. This seemed a wonderful thing to me. Here was a man, born in China, the son of a missionary, with his father opening and pioneering a new mission to Japan, and now his great world spirit could not rest content till he had gone with the story of the gospel to the darkest corner of the darkest continent on earth. That was his purpose, and in response to his importunate plea in the year 1910 the Board of Missions, though heavily burdened with debt, resolved to open work in Africa. The following year, with Prof. John W. Gilbert, of Paine College, Bishop Lambuth went into the heart of the Belgian Congo. The Southern Presbyterians, who had urged us to join them in mission work in the Congo, received him gladly and helped him on his way. He procured a concession, came back to the United States, made his report, and in 1913, accompanied by six missionaries—the Rev. and Mrs. C. C. Bush, Dr. and Mrs. D. L. Mumpower, and Mr. and Mrs. J. A. Stockwell—Dr. Lambuth returned to Wembo Nyama to keep his tryst with the chief to whom he had given his word that he would be back to open work among his people.

In 1919, following the World War, we entered Europe, thinking mainly to do relief work, but soon found ourselves confronted by an opportunity for

evangelical service that has been rarely exceeded in the history of the Church. We began to do the work of the Church among the people of three countries—Belgium, Czecho-Slovakia, and Poland—and in the year 1922 Bishop W. B. Beauchamp, in company with the Secretary for Europe, organized missions in these three lands. But this goes ahead of our story and belongs to that stage of our missionary development that we think of as Centenary.

From August of 1848, when our first missionaries landed in China, to May of 1918, seventy years, is a long stretch, and the whole story of faith, courage, and self-sacrifice in the foreign mission service of our Church, if worthily told, would fill many good books. There is not space to tell all that story. Some skilled hand will do it sometime. But the results, as reported in the yearbooks of 1918, would in some sense indicate the quality of the work done and the progress we have made. All told, our various missions reported that year a total of 37,492 members—small for so many countries and so many years of service, and in a sense it may be disappointing. Just recently I received a letter from a thoughtful layman saying that he had gotten a report of the work in China indicating the number of members and earnestly asking if this could be correct, reminding me that his own presiding elder's district in this country held more members than we had won in China through all the seventy years of our service. He had forgotten, and sometimes we forget, how difficult was the pioneering work of even the first fifty years in China. Robert Morrison must work seven years before he wins his first convert to Christianity,

and at the time of his death, twenty-seven years afterwards, there were still surviving only three Protestant Christians in China. And one of the early missionaries to China in 1813 declared with enthusiasm that in one hundred years there would be one thousand Christians in China!

In 1846, in spite of the courage and self-sacrifice of these early missionaries, Protestant Christianity could claim only two hundred Chinese converts. Fifty years after Charles Taylor's arrival at Shanghai the Southern Methodist Mission reports several times as many Chinese won for Christ as all the Protestant Missions had won in the fifty years after Robert Morrison began his work.

Still, to the heart sincerely interested in the salvation of men and women, the ingathering in numbers through these seventy years is far from satisfactory and would be very discouraging if we felt that the number of members gained was the only test of the real progress of our work. In the development of our mission work other things have been taking place than the one of individual conversions. It has been a period of organization, a time of digging in and consolidation. With the planting of these missions are connected the names of men and women who as wise master builders have been careful with the foundations. Young J. Allen and Laura Haygood in China, the Lambuths in China and Japan, Candler in Cuba, Reid and Collyer in Korea, Juarez, Sutherland, and Patterson in Mexico—these men, with others in these and other fields who abide still with the common sense that has been the heritage of our Church from the days of its great founder, have

been laying the foundations, driving deeper the stakes, and tightening the cords into a wonderful ground plan. Young J. Allen saw at once what a magazine and a literature would mean to China and will be best known, perhaps, for that service. While we have not done as much in literature as we ought to have done, the tradition is handed down, and so the work of Wainright, whose name is a synonym for Christian literature in Japan, our publishing houses in China, Mexico, and Brazil constitute one main line of our missionary service.

With Walter Lambuth, the good doctor, beginning medical work in Soochow, and for our sister Church in Peking, the ministry of Christian medicine has had its place in our plan, and from the beginning no missionary service among us has been more beautiful or probably more effective than the splendid work done by W. H. Park in Soochow, Clarence Reid in Songdo, and other medical missionaries that in their life and ministry have shown forth to the sick and needy of these lands the spirit of the Great Physician Himself.

Our missionaries saw early the value of the school. Reaching the little children and young people, before it was possible to reach the older, training young men for work in the service of the kingdom, in instances too numerous to tell, all the way from the kindergarten, through the day school and middle school up to college and university, as a central line of missionary advance, we have used the school and by keeping it Christian have sought to influence hundreds and thousands of young people who have passed through its halls.

The work of Mrs. Lambuth in China reached the hearts of women in this country and led to the organization of the Woman's Missionary Society, with its two branches, Foreign and Home. Time would fail to tell of the noble women who have pioneered in this organization, but the names of Juliana Hayes, Mrs. D. H. McGavock, Mrs. J. B. Cobb, Lucinda and Mary Helm, Belle Bennett, Mrs. S. C. Trueheart, Mrs. F. A. Butler, Mrs. A. W. Wilson, and Mrs. R. W. MacDonell, who abides still among us to bless with her faith and devotion—these names and many others adorning the pages of our Methodist history, with the work of these women skilled, self-sacrificing, and devoted, constitute a chapter in the annals of modern Christendom that is unique, luminous, and set at the very peak of high missionary levels.

In 1861 so had our home mission work prospered among the negroes of the South that in the colored membership of our Church there were 200,000 souls. Our Annual Conferences, even from the days before the separation of the two Churches, have, through their Mission Boards and in the work of missionary extension, been doing a service that perhaps we have never properly appreciated and have sometimes overlooked. And in the Board of Foreign Missions, in default of any Home Mission Board from the year 1906 there has been a Home Mission Section whose province was to direct that part of our Home Mission service which lay on the margins between the Annual Conferences.

In 1910 was achieved one of the most remarkable things in missionary organization that has been done

in the history of Mission Boards in this country. In the General Conference at Asheville, in spite of many difficulties and much influential opposition, there was finally effected a unification of all the sections of our mission work, Home Work, Foreign Work, General Work, Woman's Work, all uniting into one General Board. With one exception, up to that time no Board had ventured to try out a process of unification so fundamental and far-reaching as that; and while there has been some jostling and wasted energy in adjustment, each succeeding quadrennium proves the wisdom of that policy, and few, if any, among us would wish to go back to the old way of separation and division.

But in any discussion of the work of our Board for the first half century of its development some word of appreciation should be said for the missionary. He is, and has been all along, the Church's great missionary asset. The work is so far away that, dealing with him at such long range, the Church herself does not always fully understand his worth. We start, all of us, with a very high ideal of the missionary. Later, as we grow older and many of our illusions of personal greatness vanish, we wonder if we have not rated the missionary too highly. I believe with all my heart that we have not. In the exercise of my office as Foreign Secretary, I have had to touch him in all the intimacies of his life and service, but have suffered no sort of disillusionment. In the Sunday school, training in the colleges, presenting his application to the Candidate Committee, talking with him about his faith and purpose, about his plans and problems, his home,

his health, his little children, I have known them by the hundred, probably as many as five hundred in all, much of my association with them being away out on the far frontiers of foreign lands, but I wish to bear testimony in this chapter that I have not known three missionaries of them all whose work and character have not improved upon acquaintance, and for whom association in the far-away corners of the world into which the Lord of the Harvest has called them has not brought a higher appreciation of ability and devotion.

Thank God for the men and women and little children that have been won through these seventy years, for the Churches and schools and hospitals we have builded, for the intangible, but nevertheless potent, influence of our work upon the life of these lands—I do not for one moment doubt the greatest influences there are. But perhaps, for the future progress of our Church and the scope of her service to the kingdom of God in all the world, the thing most valuable accomplished in the seventy years of our history prior to the year 1918 was the wise ground plan we had laid in that consolidation of the diversified sections of our work that has placed us in position for a great providential advance.

But in further preparation for that advance there is a fact worthy of a special paragraph, because much more than incidental to this record. The Board of Missions had for ten years struggled under an indebtedness that blocked our way at every turn of our advance. For years the Foreign Department of the Board had been limited to an appropriation of $400,000 a year and forbidden to go a dollar beyond

that level in its appropriation. But in 1918 the normal increase of our income had arisen to the highest point in its history, and out of the $720,000 received for the Foreign Department that year the Board was able to pay off a large balance on its indebtedness and so was providentially in position to start out upon the Centenary not only with a clean sheet, but with a comfortable operating balance to its credit.

The Missionary Centenary

It was in 1918 that this Providence intervened. We call it by a word become so common in these five years as to be commonplace. But the meaning of the Centenary is neither common nor commonplace. Its inner content is a deep and dynamic one, comprising as it does not simply the raising of a few million dollars, important as that was, but the spiritual remaking of a Church.

The agent through whom the suggestion came was the General Secretary of the Board of Missions, Dr. W. W. Pinson, who for many months had in his own spirit been following the bright gleam, and who now proposed to the Board that the Methodist Episcopal Church be invited to join with us in a proper celebration of the hundredth anniversary of the founding of American Methodist Missions. The idea, exalted as it was in its heavenly inspiration, was far from full-blown at its earliest borning. At first it was the backward look that mainly engaged us, and we were thinking of some worthy expression of our gratitude to God for the good hand of his grace that had been over our missionary work for the

hundred years just ending. But suddenly lifted, and swinging on the toes of a strange world history, we found ourselves facing forward, not so much because we had planned or willed it, but because we had to—because we felt ourselves violently tossed in the grip of strange and mighty world forces that as a Church of the Lord Almighty on earth constrained us and relentlessly faced us toward our new world task. At the end of a dreadful war we found ourselves confronted by such a task as we had not dreamed of, because we were in the midst of conditions that until then the world had had no means of understanding. God was leading by a way which we had not known, but now we joyfully acknowledge that as the war was man's method of changing a world situation, the Centenary was God's way of molding over the spirit of a Church and making her ready to go forward and meet adequately a changed world situation.

And now, how shall we tell that radiant story? From that historic day in May on which Dr. Pinson made his proposal to the Board of Missions, through all the windings of that movement, to this good glorious hour in the Centenary, we have the manifest intervention of God's providence in the life of our Church in such way as to bring on a new epoch in the history of its progress.

First was that meeting of men by the Methodist Episcopal Church in Niagara, to which a few of our own representatives had been invited. There we saw our brethren face their task and nobly assume it. Followed joint meetings at Columbus and elsewhere, reaching their climax in that wonderful missionary

exposition held in Columbus in June of 1919. Expensive it was, but the most unique and impressive setting forth at a single center of missionary endeavor and progress that the world has ever seen. In these joint meetings we touched our brethren at every point, tested their mettle, breathed their brotherliness, caught the spirit of their great courage, and came out of these conferences keen to continue our coöperation with them in such wise as many are praying may bring our missionary activities in all the world into a single organization, for a single mighty impact, in a single great Church. Then came our own meeting of men in the Chisca Hotel in the city of Memphis. One hundred and eighty men from all over the Southland gathered to face the surveys that had reached us from all our fields. On the Sunday before, all the Methodist pulpits were filled by visitors sent especially to preach on the subject of prayer. The surveys were carefully studied by a special committee. Recommendations were formulated. The report called for $25,000,000 to be raised for missions in five years. There was a motion to reduce that. The whole subject was debated for perhaps three-quarters of an hour. Then followed that dramatic motion by Prof. W. R. Webb, "old Sawney," proposing that the goal be set at $25,000,000 new money, but that the lid be left off, so that when Methodist people get agoing they might carry it just as high heavenward and toward $50,000,000 as they cared to make it. Through all that meeting was the inspiring sense of a power higher than any or all that was human, aiding our counsels, stimulating our faith and courage, and consciously and strangely

lifting us above our fearful human selves. Perhaps no more far-reaching meeting of any sort was ever held in our Church than this first meeting in the Chisca Hotel. Other meetings have followed in this same hospitable hostelry. Some day a man who can tell a good story will write a piece on "The Chisca Hotel, a Shrine of Methodist Progress." But we may not tarry on this, alluring as it is. To the task we went, Secretary not only, but Bishop, Presiding Elder, busy and loyal layman, pastor, good woman, all throwing themselves into the plan, generously adjusting and coöperating as was never done in the history of our Church, or perhaps in the history of any Church. There was a cultivation for many months that made over the Church in its missionary vision, till finally came the "Eight-Day Drive." How vividly it all comes back! The days immediately preceding, when we had to adjust the date to the War Drive for money; when discouraging reports would come in from this quarter and that; when in the blinding light of a publicity that kept our brave endeavor in the eye of every other denomination in this country and in all the world, in our weaker moments we sometimes almost despaired of success; or when our very sense of failure and weakness drove us to our knees and to the secret places where, either alone or in little groups or great conferences, men prayed with such passion of earnestness, such pathos of helplessness, such faith as sent them out to dare again the achievement that challenged! And on that Sunday when the reports began to come in, it was the mountain peak of a lifetime in many lives to read the telegrams of success, and more, that came

in by the hundred, and, when the figures were all added, and we found that instead of the $25,000,000 asked in new money, our Church had laid on the altar in pledges more than $35,000,000, the joy, the glory, the triumph of that moment of achievement passed into the heart of our Methodism, and, please God, will never be lost from her spirit.

Or how shall we appraise the value of the Centenary? It is not easy to recite all that the Centenary Movement has done, but it is easy to tell of many fine deeds that crowd upon us for enumeration, because, like the leaves of autumn, they lie about us everywhere.

We think, naturally, of the money raised. Well, $20,000,000 of new money in these five years, if nothing else were done, is no small thing. Prior to the Centenary Movement it was difficult to get as much as $100,000 or $50,000 outside of the regular collections. One big collection, amounting in pledges to $150,000, we thought was a miracle, and of that amount pledged we collected probably not more than $80,000, and here in the Centenary we have actually collected and spent $19,441,210.46. But the money raised was far from the only or the most valuable thing accomplished in the Centenary. There was the stimulus given to other Churches. A Southern Baptist leader met me on the street soon after our "Eight-Day Drive" and said jocularly: "It will not be as hard for us to do it now as it would have been before. That a Southern Methodist Church across the street from one of our Churches has pledged $50,000 for missions will make it a whole lot easier for our Church to get across its quota."

We do not have to claim or believe that in his providence God was working alone with our beloved Church. In such a time, with such a world situation confronting us, it would be a strange thing if he were not dealing definitely with all the great branches of Christendom, as we rejoice to believe he was. But it is a cause of humble gratitude to us now, and our sister Churches would not grudge us the distinction, that to Methodism was given the providential mission of pioneering in a wondrous time, and maybe of setting a new style for a new day of missionary endeavor.

Take the influence of the Centenary upon the other movements of our own Church. There were those who thought that we had made a great and maybe fatal mistake in not combining these money-getting movements from the beginning, and many of the best friends of all these movements still believe that was true. For myself I do not believe it, as I have not believed it from the beginning. To have gone out in sections gave to each the opportunity of a cultural emphasis that together none would have been able to get. Anyway, while the Centenary has occasionally had to regard the plan of the Christian Education Movement, and has been momentarily embarrassed thereby, the Centenary has known that her full success was bound up inseparably with the success of Christian Education and has cheerfully helped forward that movement.

The Superannuate Endowment was postponed longer than any of us could have wished, and in its projection we have felt sometimes that the jam of interests would seriously hinder the success of all.

But we have made the adjustments, kept on the best terms of interest and coöperation with each other, and the Superannuate Endowment will be not smaller, but much the larger, because the Centenary had gone ahead and more than fallowed the ground for the coming of that movement of which we had all dreamed, in whose success we are all so profoundly concerned, and in whose enlarging returns we so heartily rejoice.

Nor did these three movements hinder other lines of progress. On the contrary, they have stimulated the spirit of the Church, and at the last General Conference, in spite of these other great enterprises—really, in the last analysis, because of them—there suddenly sprang into existence one of the most beautiful movements ever projected in our Church in the organization of a General Hospital Board.

Toward the end of the first year of the Centenary one of the Home Mission Secretaries declared that more money had been spent for connectional home missions in that first year than in the entire history of the department prior to that time. Before the Centenary, connectional home missions held a little corner in our missionary operations with very narrow scope and little influence or force. But, with the reënforcement in spirit and funds coming into the Centenary, other lines of endeavor have been added, numbering now probably fifteen different branches of work. A great Home Mission plan has been outlined and Foreign Mission leaders, as well as Home, in the pride of its prospect think of the larger work planned by the Home Department of our Board for the homeland as the base of a pyramid,

as the base, indeed, from which our forces for world evangelization must all proceed.

In the year 1919 our Church, that we have commonly considered to be the greatest evangelistic Church on earth, sustained a net loss of 12,000 members. That was the last year before the Centenary. In the year 1920, the first year of the Centenary, the Church began to use the simple little evangelistic plan proposed by the Home Department of the Centenary. Especially did we catch the spirit of Evangelism, for which in the Centenary we had so earnestly prayed, and in that first year of the Centenary our Church achieved a gain of 80,000 members, a real advance in one year of the Centenary of 100,000 members. That gain was reported the next year, and for the entire period since the beginning of the Centenary, not altogether, to be sure, but largely under the stimulus of that movement, we have achieved a net gain of 294,000 members.

But, great as has been the reënforcement at home, it has probably been greater abroad. In 1919, the last year of the Centenary, $560,000 was appropriated for the Foreign Department of the Board of Missions, General Work, and that was the largest amount that had ever been appropriated in any single year up to that time. For a number of years before, the Department practically operated within the limitation of an annual appropriation of $400,000. But in the year of the Centenary this same Department leaped forward to approximately $2,600,000, a little less than fivefold, and that increase was appropriated the next year and paid. And

while in the diminishing returns of the Centenary we have not been able to repeat that expenditure for each year of the five, there is good prospect that in the extension of the period the Department will ultimately realize its share of the $25,000,000 asked in the original survey.

The Foreign Work of our sisters was increased correspondingly, the two Departments making an expenditure for Foreign Missions that prior to the Centenary vision the leaders of our missionary hosts would have found it difficult so much as to dream of.

And good use has been made of the money given. First of all, we have enlarged our borders in the opening of four new missions. Into Europe our Church went, like Abraham in the olden time, not knowing whither she should go. Her thought was mainly relief for the physical suffering of the people in that troubled hour following the ravages of war. But, going to minister to physical suffering, she found herself confronted by perhaps the greatest opportunity for preaching the gospel that has come to Protestant Christendom in recent years. Into Belgium, Czecho-Slovakia, and Poland, by agreement with our sister Methodists, we went, pushing our work along many different lines, direct and indirect. In 1922 we organized a mission in each of these countries, and the progress of the work has been really notable.

In Belgium we are strategically located at Brussels, Antwerp, Liege, and have ten regular stations with preaching every Sunday. A great English Church leader, thoroughly conversant with our operations, has recently declared that our evangelistic work is

the most effective he has known in the French-speaking world for fifty years. Our colportage and religious literature work is notable, our publication department having printed and distributed more than a million copies of pamphlets and leaflets.

In Czecho-Slovakia we have entered all three provinces of the nation. Our colportage work, the Bible school in Prague, a Church organ, our Sunday school literature are all worthy of note. But the phenomenal feature of our work in this land is evangelism. People have been wide open to the preaching of the gospel, and in three years we have recruited in this country a Church membership of eight thousand souls.

In Poland our first work was largely relief, having spent in money and supplies, estimated, approximately $3,000,000. We have three orphanages—one of these, at Klarysew, a suburb of Warsaw, being really an academy of high grade and deeply religious. We have ten day schools in Warsaw, a classic school for English, with a registration of twelve hundred, reaching many influential citizens in Warsaw, and although somewhat hindered by the authorities, we are beginning to do evangelistic work and find the people hungry for the gospel.

In 1919 Bishop Lambuth passed through the North from Korea on his way to China, deciding to ask the Board upon his return to authorize the opening of a mission to this needy section. In 1918 the mission was authorized, work was begun in February of 1921, and the mission was formally opened by Bishop Lambuth on August 1, 1921. The following year Bishop Boaz reported that seven men were licensed

to preach, twenty-three preachers were appointed to as many charges, there were one hundred and twenty-nine congregations and adherents amounting to six thousand, nine hundred and eleven.

Beginning the Centenary with seven foreign fields, we are ending it with eleven.

Then we are sending men and women into these fields as we never did before. Our first call for Centenary workers met with a prompt and gratifying response; and while it takes a long time to get volunteers ready for missionary service, our universities and seminaries have coöperated in the spirit of the Centenary, supplying to us such a wealth of student volunteers as to embarrass us, especially in the latter days of the period, by the number applying and for whom there are no funds to send them out. In no section of our Centenary advance has there been such a noble offering of life as among these young people who have heard the Centenary call and volunteered to go forth. When they have gotten their preparation, they have stepped out of the line and sailed over the seas until, during the period we have sent out, of men and women, two hundred and eighty-one missionaries, very nearly doubling the entire personnel in these six years.

And at last we are supplying our missionaries with equipment. The complaint most common upon the fields formerly was that we were expecting our missionaries to make brick without giving them straw. But the reënforcement of the Centenary has largely taken away this reproach. We certainly have not done all the building we wanted to do, or carried out

anything like all the projects that were in the original survey. But one of the marvels of the period is the really wonderful way in which God has taken the funds sent out and multiplied them in the wise expenditures of the men and women who have been called to use them. We have built or equipped a dozen medical institutions, and if there were space to tell the story of our medical work abroad, it would read like a romance. We have gone on multiplying schools and equipping them, from kindergarten through high school to college and university, until we have of these secondary institutions nearly as many abroad as we have at home. But the best thing in construction that we have done has been in the building of churches. Space would fail to tell of the great church in Sao Paulo, the Centenary Church in Kobe, another in Shanghai, of great buildings connected with our schools and other institutions, and of our Publishing House in Sao Paulo. In Brazil we have erected during the period something like sixty churches, and in Korea probably one hundred. During the Centenary period, in all fields, it is sometimes said that we shall probably build as many churches as in the entire history of our Church prior to the Centenary. After a careful study of our work in Europe in 1922, it was my impression that we might sell the properties acquired during the period immediately following the War and pay back, if we had repented our venture on that continent, into the coffers of the Church very nearly all the money that she had spent in operation in the two years preceding.

But still better, the rising Church in these non-

Christian lands has caught the spirit of the Centenary and perhaps proportionately has felt an even larger stimulus than have the missionaries themselves. Our leaders in these churches have caught the spirit of Centenary liberality, and they have been giving funds more generously than the Church at home. A recent report says that in 1923 the Korea Mission made an offering of 106,877 yen. This was against 15,945 yen in 1918 and is an increase of something over sixfold. And all these fields have increased their offerings from two to sixfold under the stimulus of the Centenary.

Above I have said that we began the Centenary with seven fields and are ending it with eleven. This is not a full statement of the facts. There is really a twelfth mission, and the story of its founding is one of the most significant things that has come in the history of our missionary service abroad. In 1920 there was a proposal that the Board of Missions open a mission in Manchuria, but already we had gone farther than some wise leaders thought best, and our representative declined to undertake that enterprise, whereupon the China Conference decided to undertake work in that far-away land on their own responsibility. Men were sent to spy out the land, and when they reported to the Conference, amid the greatest joy and enthusiasm, money was subscribed for the venture, and in 1923 the bishop in charge of the China Conference appointed Rev. J. C. Hawk and Rev. Tsok Kwe-sung to open work in Manchuria, this work to be a missionary venture of the China Conference. Nothing like it was ever done in our Church before, perhaps not in any other

Church, and it is the first fruits, we believe, of a movement toward self-determination and advance among our Churches abroad that will greatly accelerate the coming of the kingdom in all the earth.

And these national Churches are giving their sons and daughters as well as their money. At a recent volunteer meeting in the city of El Paso there were present fifty-nine volunteers for definite Christian service. In Lydia Patterson Institute there are seventeen candidates for the Christian ministry, in Laurens Institute about the same number, and in the Mexican Conference a volunteer group of one hundred and ninety. In every country in which we are working, young people, just as in the colleges and educational institutions at home, are offering their precious lives for the Christian service of their own countrymen.

But to crown it all is a definite evangelistic appeal that at least brings on the beginnings of revival in all our fields. While we have had to think a lot and talk much of money, we have not lost sight of that bigger and better thing that the money in the Centenary was given to achieve. So that, as the money has come to the officers in Nashville, with the remittances has gone the everlasting reminder, and the exhortation has said: "We may collect and send you all the money pledged in the Centenary and more, and you may spend it in material institutions, until in schools and hospitals and churches your buildings rise in a great pyramid to the sky; but if you fail to reach and save the people, the Centenary has been a sorry venture, and the money of the

Church has been fatally misspent." And our people, thank God, are getting this supreme idea.

In Korea, through a movement perhaps the most remarkable that has come in our Church, 20,000 recruits were gathered in a period of fifteen months. In South Brazil began a movement scarcely less significant than the movement in Korea. The supreme objective in the Mexico Conference is the ingathering of thousands, and in Czecho-Slovakia in two years in one city was built up a congregation of twenty-six hundred members, and in three years for the whole mission a membership of eighty-six hundred. At this moment the evangelistic impulse trembles with some apprehension as to the fidelity of the Church at home in meeting her pledges, and the ardor of the people may be momentarily restrained. But there are prayers ascending from thousands of hearts in all these lands in which we are working that we confidently believe will be answered in a wide and profound spiritual awakening worthy to be called a great revival.

The first of the countries it was my privilege to visit after the "Eight Day Drive" was Japan. They had heard the story of the drive and its outcome, but to these missionaries the report was like good news from a far country, too good to be true. As we told the story from hour to hour, we saw the shadows gradually lifting from the faces of those faithful men and women. Finally, when, as a sunburst out of the sky, the import of the movement broke full upon them, with tears of joy they took our hands and exclaimed: "It is just what we have been waiting for through all these years. Thank God, you have come

at last!" And this spirit of joy and confidence has spread through all our fields, and entered the hearts of our native Christians as well as our missionaries. It is impossible for the Church at home to realize what a difference has come in the spirit of our work. This new factor of hope and confidence is everywhere apparent, and scarcely less apparent has been the change at home. The Secretary has learned a new way of doing; the bishop a way of leadership he had not tried before; the presiding eldership has been made over into a new vocation; the layman has a new courage and loyalty; and the pastor, sometimes hardly bestead in the jam of many movements and almost despairing in the pressure, nevertheless takes his noble part and rejoices that he lives in such a time and, however heavy the pressure, is a part in so wondrous a service and achievement. Whatever criticism may be offered upon any phase or incident in the Centenary, whatever the mistakes, nobody doubts its providential character. There is nobody who does not rejoice in the new accession of hope and courage it has brought to the heart of our Church, and there are few, if any, who do not know that the Church at home and abroad is being made over in its spirit and at this moment serves upon a plane of vision and achievement distinctly higher than that upon which it moved in those loyal but lesser days antedating the Centenary.

A Prophecy and a Prayer

And now for the time immediately ahead of us. The question everybody is asking, "What are we going to do when the Centenary period is over?"

It is difficult to draw aside the curtain and look with assurance even a little way into the future, but at least one may prophesy; and if, as has been usually true in the world's religious history, the true prophet has made his wish the father of his thought, and sought to achieve his own prophecy through his earnest and constant prayer, this writer may humbly but confidently foretell three things that will characterize the missionary service of our Church in the crucial days into which she is now entering.

First, I believe she will keep a steady nerve. I mean, in the parlance of workaday endeavor, our Church will keep her head level and her feet on the solid ground as she presses into a new missionary era. Nothing was more characteristic of her great founder, John Wesley, than was his common sense and, with all his convictions, his power to adjust himself to the changing order of things. That spirit of adjustment he stamped upon the Church he founded, and through all her history she has thought not so much of precedent and authority as she has of the exigencies that grew out of circumstances surrounding. Her success in the Centenary was due largely to her power to think through a great plan in all its adjustments and faithfully to work that plan to the end. At this moment, on the human side, there is nothing more important than that, with her head still in the luminous clouds of vision, she should nevertheless keep her feet securely down on a plan that continually adjusts itself to the extraordinary conditions under which she works. Her leaders in groups, smaller and larger, have from the beginning thought of this time and in their counsels sought to make ready for

it. At the annual meeting of the Board just now held these leaders presented at least the outlines of a plan for the post-Centenary period scarcely less carefully wrought or less complete than the plan for the Centenary. This plan calls for the worthy completion of the Centenary task and for the consolidation of the Centenary task with a post-Centenary program of continuation. In that consolidation, at this moment in earnest beginning, is provision for the assimilation of all the vital factors of promotion and coöperation in a plan that looks not to liquidation, or continuation simply through reduction and retrenchment, but to a carrying on of the larger things begun in a fashion worthy to be the fulfillment of which the Centenary has been only the prophecy and preparation.

But this adjustment and planning should have respect to our mission fields as well as to the work at home. We have come to the end of a generation of consolidation and foundation laying. Our forces abroad are looking for something new and larger in the way of policy, and we need to find something so much larger and more vital as to be different from anything we have tried. We must go ahead with our evangelistic operations, but we must organize to take care of the ingathering. We must have a plan of Sunday school expansion and movement equal to the best in modern Sunday school method in the Church at home. We must make a better use of the money we send abroad in relationship to the national leader, giving him more of privilege, putting upon him more of responsibility, spending not less money abroad, but very much less on the

work already projected, in order that the rising Church may slip out of the hands of the missionaries with its feet on the ground, and taking its responsibility, become self-supporting, in order that it may become, as it must become as the fulfillment of our aspiration for her, self-propagating on every distant frontier.

Next, I venture to prophesy, as I believe, that our Church in her missionary operations will keep her heart true, and she will keep it warm. She was born in the experience concerning which her founder said, "I felt my heart strangely warmed." At the beginning, and all along, the heart has been central and dominant in the service of Methodism both at home and abroad, and it is a sorry pass to which a Methodist has come who is afraid or ashamed to let his heart have its way. We have never believed that ours was the only Church, and so it has been easy to coöperate with other branches of the Christian Church. We have never felt that the divisions of Protestantism were always a great scandal. Somehow we have thought that many of these divisions, under the circumstances of life as we found it, were providential. Certainly our Methodism was born in answer to a great providential call and was given a mission and tone and quality of service that she could render better than any other, and for a long time, perhaps, better because she was only herself. We do believe that our Lord meant it when he prayed that his people should be one, and that, as we improve in spirit, the full answer to that prayer will come in the unity of form, in some good day of love, and labor, and common sense. For that we are

praying, and we are ready to embrace the providential opportunity for healing the wound of any historic breach. Thousands are praying for it, and that way we are moving, thank God! But in the meantime we believe that the best service we can do as Methodists for other branches of Christendom and for the kingdom of God in the earth is to remember our calling and keep true to our great spiritual mission. We have never been strong on heresy trials from the beginning, or pursued the policy of religious proscription. We mean still to let people think, and maybe some among us must reason and debate, but our chief service at this moment is not controversy, but a great proclamation of the living gospel, like that made by the early preachers of our Methodism. This is our best answer to the criticism and the questioning of the time; and abroad, in missionary lands, we may build our churches and our institutions, as we should; we may preach the social responsibilities and a social application of the gospel, as we have done, and ought more to do; but whatever others may do, the main business of Methodism is the simple preaching of the gospel of the heart, just telling the "good news"—the evangel, that, while man has sinned and carries in his conscience the sentence of death, God loves him; he may come back and not only be known of his Heavenly Father, but know him, and know he knows; through an inner and immediate sense of his Spirit's presence, witnessing to his forgiveness and acceptance and in his heart crying "Abba, Father," he may know the transforming power and blessedness of a sonship with the Father.

From many lands through which I have traveled in the last half-dozen years I have come back with many thoughts, but the deepest of all these thoughts, the one that constrains me with the urge of a mighty conviction, is that there was never a time when our Church was more needed in the world than at this moment, if she will only be faithful, or when the peculiar angle of emphasis in teaching and preaching to which she was called, and for which through all the years she has loyally stood—the power of a personal experience, the sense of God, the witness of the Spirit in a warming sense of his presence, was more needed than in this strange but wondrous time. I believe she will keep her heart warm and true.

And last, I believe she will keep her faith strong. After the strenuous service and strain of the Centenary, it is natural to pause a moment in order to rest and catch one's breath. It is almost inevitable that we should talk of reduction and even of retrenchment. In the recent meeting of the Board of Missions there were some of the wisest among us who, with all the earnestness of Old Testament prophets, warned against what they considered alarming increases in appropriations, and in sober truth the Secretaries themselves and Bishops understand very well that there is a place where courage leaves off and recklessness begins, and that the supreme problem of a virile Christian faith is to find that good line of safety. The Secretary that writes these words is exhorting himself when he declares that the peril of this moment is the possibility that in the ebbing tide after the Centenary,

in the soreness of campaign jostling, beset on every side with obligation and opportunity—our danger, he is sure, is that we take the easier path and carry on by seeking to bring our responsibilities down to the level of our resources rather than by doing the more difficult and daring thing of seeking to bring our resources up to the high and harder level of our obligations. I believe myself that the Board of Missions is a business organization and should be conducted on business principles. But there is no loyal disciple of Jesus Christ among us who would not say that there might be a set of circumstances under which the Board of Missions could afford to go further in its faith than could the ordinary business concern, and if she did not she would be unfaithful to her Lord. For myself, I do not believe that any such situation has come to our Church. I have traveled in nearly all our fields and tried faithfully to study their needs and claims. I have been familiar with these larger movements also and have some fair appreciation of what our resources are, and I do not hesitate to say that there is not a business organization, a "going concern," anywhere, which, with our resources and our wide-open opportunities ahead, would not embrace these opportunities and go forward, not to retrenchment, but to a worthy Christian achievement. When something like that was said recently to a thoughtful business man, he answered: "I do not agree with you entirely. I believe you do not put it strongly enough. I believe there is not a successful business corporation anywhere which, in our situation, would not only do the things it had to do in the bare matter of opera-

tion, but would seize the larger opportunities that would lay upon us the risk of still larger plans." We do not see clearly all the money we need to do the big things that face us; but the difference between the money we have in hand and what we need, but do not clearly see, is exactly the range of our faith, if we are to be Christian; and if we fail to take our risk, we fail in faith, we fall short certainly of that faith described by our Lord when he said, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Sometime since a great Christian leader was telling of some things he meant to do, and when a friend standing by bantered by telling him that he could not do it, he said, "Why can't I do it?" And when he was answered, "Because it can't be done," he said: "Ah, I have seen so many things done that couldn't be done, it does not bother me any more." This is the story of these bigger things from the beginning. They said we could not get $25,000,000 subscribed, and our people subscribed more than $35,000,000. They said we would not get it in hand, and already nearly $20,000,000 is in hand and actually spent. They said we could not get the young people we needed as volunteers. Beyond our most sanguine thought men and women, the biggest and best, in numbers that embarrassed, offered to go, and are on the field, while others stand waiting and begging us to send them. Now they are saying we cannot keep this big business up to the present scale; we cannot get money to run these new institutions; we cannot get bread and meat for our

missionaries and may have to bring some of them home. Thank God, these fearful ones speak only for themselves and do not at all express the interest and confidence of that body of brave men and women in the Southland we commonly call Methodist. These men and women in the rank and file, trained to follow a faithful leadership, have no thought of turning back now. They understand that the Centenary is no end of achievement or endeavor, but only a better beginning of yet better and bigger things to come—only a springboard from which our Church takes off into a still larger venture of love and faith, being confident, as we are, of this very thing, that he who in the Centenary hath begun a good thing in our beloved Church will continue to perform even to the day of his great Son. The best thing in our Methodism from the beginning has been that God is with us. Greater is He that is with us than all that can be against us. Even the things that are "impossible with men are possible with God," and as by our faith we honor his power, so will he honor our faith, and by our sacrifice, courage, and faith we shall bring back into the Church and the world one of the days of the Son of Man, one of those good days concerning which he himself hath said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

CHAPTER III

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE EVANGELISTIC ANSWER AS SEEN IN THE ITINERANT MINISTRY

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THE THREE GREAT COMRADES—JOHN AND CHARLES WESLEY AND GEORGE WHITEFIELD

WE have seen in the first chapter how the three zealous young "Methodists" had struggled through earnest years and searching anxieties in their efforts to find the pardon, peace, and splendor of the Divine Presence. An experience nothing short of the Baptism of the Spirit came to Whitefield first and a little later to the two Wesleys. From the moment the fire fell they were transformed men. They had burst into a new world. The recluse zealots planning retirement from the world became, after this experience, spiritual giants, singing, shouting, conquering; and surveying kingdoms and continents in their visions of apostolic service. One cannot fail to note three marked characteristics of the work into which they were providentially led.

Itinerants

1. They were itinerant preachers, as if by Divine leading and express appointment. That John

Wesley should have become an itinerant preacher is almost as remarkable as that the herdsman of Tekoa should have preached at Bethel. One has only to consider his prejudices, his instincts, and his habits to see that such a career would not be chosen by such a man unless divinely led into it or driven to it by the logic of events. Wesley was both divinely led and driven by the logic of events into such a course. "We were dragged out again and again," he says, "to preach at one place and another, and so carried on, we know not how, without any design but the general one of saving souls, into a situation which, had it been named to us at first, would have appeared far worse than death."

Wesley might have found eminent examples of itinerant preaching in the Bible and Church history, but he seems to have been driven step by step in spite of himself into the course which proved so providential. Several of the prophets appear more like itinerants than men of a fixed parish. Jesus was certainly an itinerant preacher; and the Apostle Paul on a still grander scale, so far as geography is concerned. The early Saxon bishops, the preaching orders of the Middle Ages, the Twelve Itinerants of Queen Elizabeth, the chaplains of Edward VI, might have been cited by Wesley as historic precedents, but it was a sense of duty and divine compulsion that made him the Great Itinerant of the eighteenth century. The word "itinerant" has been so nobly worn by the ministers of the Methodist Church for one hunderd and fifty years that it has lost the sting and the reproach it had when this

zealot for ecclesiastical order, this lover of personal system, this thoroughgoing Englishman, began his wandering ministrations. The term, which was a charge of vagrancy when he wore it, has become a badge of honor when worn by his spiritual descendants. It made him not only an ecclesiastical vagrant, but an interloper as well; for he was constantly crossing and recrossing the parish boundaries which mapped out the England of that day. But these faint lines, "drawn by human hands and guarding fancied human rights," were no more than Lilliputian threads to this Gospel Giant. "They were like films of cobweb drawn across a track of an earthquake." As those parish appointments were political as well as ecclesiastical, the parish boundaries came to acquire a legal as well as ecclesiastical status. The religious life of England was dying under such a system. God seems to have used the very man and the very instrumentalities that would most effectively say of the nation, wrapped in cerements, "Loose him, and let him go."

Field-Preaching Itinerants

2. These men were field-preaching itinerants. Whitefield led the way again; and Wesley followed as if he were going to the gallows. How much it cost him may be learned from his own words, "I consented to become more vile." His fellow clergymen of the Church of England looked in scorn upon his open-air assemblies, which were often hardly more than mobs. To these supercilious ecclesiastics he issued this splendid, spiritual, and impressive defiance:

"Who is there among you," he says, "that is willing (examine your own hearts) even to save souls from death at this price? Would not you let a thousand souls perish rather than you would be the instrument of rescuing them thus? Can you bear the summer sun to beat upon your naked head? Can you suffer the wintry rain or wind, from whatever quarter it blows? Are you able to stand in the open air, without any covering or defense, when God casteth abroad his snow like wool, or scattereth his hoar frost like ashes? And yet these are some of the smallest inconveniences which accompany field-preaching. For beyond all these are the contradiction of sinners, the scoffs both of the great, vulgar, and small; contempt and reproach of every kind—often more than verbal affronts—stupid, brutal violence, sometimes to the hazard of health, or limbs, or life. Brethren, do you envy us this honour? What, I pray you, would buy you to be a field-preacher? Or what, think you, could induce any man of common sense to continue therein one year, unless he had a full conviction in himself that it was the will of God concerning him? Upon this conviction it is that we now do for the good of souls what you cannot, will not, dare not do."

In a noble letter to a friend "he puts the case with matchless force":

On Scriptural principles, I do not think it hard to justify what I do, God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish, that is, in effect, to do it at all, seeing I have now no parish of my own, nor probably ever shall. Whom, then, shall I hear, God or man? "If it be just to obey man rather than God, judge you. A dispensation of the gospel is committed to me, and woe is me if I preach not the gospel." But where shall I preach it upon the principles you mention? Why, not in Europe, Asia, Africa, or America; not any of these Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, "Go back, then, to the heathens from whence you came"—nay, but neither

could I now (on your principles) preach to them, for all the heathens in Georgia belong to the parish either of Savannah or Frederica.

Suffer me now to tell you my principles in this matter. I look upon all the world as my parish, thus far, I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. This is the work which I know God has called me to do; and sure I am that his blessing attends it.

When the Methodist revival went into the fields it walked out of the world where the "dead hand" ruled into a world where living Englishmen were building the England that was to be. At one step the revival became nation-wide. It became militant, aggressive, imperial; it broke through the barriers of canon law and inherited custom. It spoke to the soul of the nation.

And Evangelists

3. These field-preaching itinerants were evangelists —the greatest the modern Church has seen. One passion throbbed in their lives, unrivaled and undiminished to the end—the passion to save the lost. Dr. Fitchett says:

Its early field-preaching best expresses the essential genius of Methodism. It makes audible what may be called the imperial note in it; it makes visible, too, its passion of zeal to save lost men and women. There was in the Church life of that day little of the militant spirit. Still less was there any representation of that divinest element of Christianity, the pity that seeks the lost, seeks them with passion and sorrow; seeks with scorn of suffering and difficulty and of mere convention. All the terms of Christ's great parable were in those sad days—as too often in all days—inverted in Christ's own Church. The ninety-nine sheep were lost in the wilder-

ness, there was only one fat, well-wooled sheep in the fold. And beside that one comfortable sheep the equally fat and drowsy shepherd slumbered, and left the ninety-nine in the wilderness to seek *him!* The wandering sheep, that is, must pursue the shepherd, and not the shepherd the sheep! But when Whitefield and the Wesleys, with a thousand locked church doors behind them, stood before a crowd of unwashed miners at Kingswood, or a ragged multitude from the London slums at Moorfields, and proclaimed the gospel of Jesus Christ, then faith came out from behind its defenses. The drowsy, slippered, arm-chair religion of the day became aggressive. It attacked instead of waiting to be attacked. Open-air preaching in these modern days has itself become almost a convention, but in 1739 it was a revolution![1]

Founding an Order

Wesley's deeds tended to form habits for himself and customs for his followers. Providence seems to have made it inevitable that Wesley should be an itinerant preacher. Wesley made it inevitable that his followers should be itinerants. A Church grew up under his busy hands; and two centuries have felt the projectile force of his Abrahamic faith.

Wesley founded a distinct order of Christian service and made it a permanent form of the Christian ministry. The itinerant ministry as established by John Wesley was an original contribution to Christian history and of primary importance. Here again he was led by the logic of events and driven by the Spirit of God.

For the first months of the Methodist revival the preaching was done by a small group of clergymen of the Church of England. These men had just

[1]Fitchett, "Wesley and His Century," page 168.

come into experiences little short of the ecstasies and energies of Pentecost. Wherever they went they told the news and preached the gospel, and the Holy Ghost gave witness with many signs and wonders. The work spread faster than the clergymen could travel. God was preparing to do a mightier work than they had faith to dream of. It was inevitable that new demands would create new instrumentalities.

The story of how Wesley came to use these so-called lay preachers as itinerant evangelists is characteristic of the man and illustrates the overruling Providence that ordered his life. John Cennick, John Nelson, and Thomas Maxfield began their careers as (lay) itinerant preachers about the same time.

Thomas Maxfield

Thomas Maxfield is looked upon as the head of the list in point of time. Wesley from the first began to gather "helpers" around him to help shepherd the fast miltiplying converts in widely separated communities. These "helpers" were allowed to "exhort," but rigorously forbidden to "preach"—a very solemn distinction in brother John's mind, but not a very clear difference in ours. The sacerdotalist died hard in the son of Samuel Wesley:

> Wesley was at Bristol when the tidings reached him that Maxfield, his earliest helper, whom he had left in London, was preaching. All the sacerdotalist in him—and there was much of sacerdotalism behind his long nose and beneath his flowing wig—took fire. He hastened to London, brooding as he went in angry alarm over this scandal. "John," said his wise mother when they met, "take care what you do with respect to that young man, for he is as surely called by God

to preach as you are. Examine what have been the fruits of his preaching and hear him for yourself."

His mother's words touched a very sensitive chord in Wesley's intellect and conscience. The "fruits of his preaching"! These were final! The sermon that converts men has written upon it the signature of God's approval. Wesley's prejudices were stubborn, but they always yielded to facts. He listened, watched, meditated, decided. "It is the Lord," he said, "let him do what seemeth him good."[2]

John Cennick

About the same time, if not sooner,[3] John Cennick began his work as a lay preacher.

Wesley discovered him in March, 1739, in his native town of Reading, laboring under great difficulties; for the opposition of the clergyman of the parish was undoing his work. The impression he made on Wesley was so favorable that he was selected for the mastership of Kingswood School at Bristol; and he set out for his new post in June of the same year. One of the first duties he was called upon to undertake after arrival was to supply at a meeting the place of a lay helper, probably Maxfield, who was expected to read a sermon to the audience. With much fear and trembling, Cennick undertook the task, and he discharged it well. Among the preachers of the time he was noted for the extraordinary physical effects he produced upon his hearers, who were frequently thrown into spasms. No preacher received rougher treatment from the mob. On one occasion some Gloucestershire roughs spat in the face of his sister, who accompanied him; and he was subjected to all kinds of indignities.

Cennick wrote several good hymns under Charles Wesley's encouragement and by his help. His masterpiece is "Children of the Heavenly King."

[2]Fitchett, "Wesley and His Century," page 207.

[3]Fitchett puts Maxfield the earlier; Lee puts Cennick first. See Lee's "Illustrated History of Methodism," page 156.

Others worthy of note are: "Jesus, my all, to heaven is gone," and "Lo, He comes with clouds descending."

John Nelson

John Nelson is not much behind these in point of time, and not a whit behind them in importance for Methodist history. The story of John Nelson is one of the spiritual romances of early Methodism. Sermons were drawn out of honest John's burning heart by eager crowds who found in the stonemason's words a strange converting energy. Nelson, who had held back from preaching as from death itself, at last to his own alarm "found himself guilty of delivering a sermon." He had been gloriously converted under Wesley's preaching, and so he wrote to Wesley for advice when he found himself a preacher in spite of himself, asking "how to carry on the work which God had begun by such an unpolished tool as myself."

Wesley accordingly went down to Birstal. "He sat down by my fireside," records Nelson, "in the very posture I dreamed about four months before, and spoke the same words I dreamed he spoke." Wesley found both preacher and congregation in Birstal raised up without his act or knowledge, and as he looked and listened he realized that the question of lay preaching was settled for all time. He recognized, indeed, in this new order of Christian workers springing up under his eyes the solution of a great problem.

John Nelson has in him the elements that make up Bunyan's characters, and his experience might be called, "Grace Abounding Translated into Human Terms Once More."

Nelson was a typical Yorkshireman, strong-bodied, stubborn, rich in quaint humor and in homely common sense and rich, too, in the capacity for profound religious feeling. He had, as even Southey says, "as high a spirit and as brave a heart as ever Englishman was blessed with." The religious struggles through which he passed deserve to be classed with those of Bunyan or of Francis de Sales, and they are described with equal vividness. He had a stormy youth and at thirty years of age records that, "rather than live another thirty years like those already passed, he would choose to be strangled." "Surely," said he, "God never made man to be such a riddle to himself and to leave him so! There must be something in religion that I am unacquainted with, to satisfy the empty mind of man, or he is in a worse state than the beasts that perish." He heard Whitefield, but that most mellifluous of all preachers did not suit the brooding nature of this stubborn Yorkshireman. Later he heard Wesley. "Oh," he says, "that was a blessed morning for my soul." His description of Wesley as a preacher is classic.[4]

Alexander Mather

The heroic zeal of Alexander Mather, the preaching baker, seems incredible, but the story is told in his own words:

"I had no time for preaching but what I took from my sleep, so that I frequently had not eight hours' sleep in a week. This, with hard labor, constant abstemiousness, and frequent fasting, brought me so low that my master was often afraid I should kill myself, and perhaps his fear was not groundless. I frequently put off my shirts as wet with sweat as if they had been dipped in water. After hastening to finish my business abroad, I have come home all in a sweat in the evening, changed my clothes, and ran to preach at one or another chapel, then walked or ran back, changed my clothes, and gone to work at ten, wrought hard all night, and preached at five the next morning. I ran back to draw the

[4]Fitchett, "Wesley and His Century," page 210.

bread at a quarter or half an hour past six, wrought hard in the bakehouse till eight, then hurried about with bread till the afternoon, and perhaps at night set off again."

Thomas Olivers

Maxfield and Nelson were English. Mather was Scotch, and Thomas Olivers was Welsh. Olivers was converted from a violently wicked life under the preaching of Whitefield. His repentance was so severe that he became temporarily lame through kneeling in prayer. His joy in believing was equally intense, and he devoted his spare time to the work of testifying, exhorting, and preaching. Wesley influenced him to give himself entirely to preaching. He had the care of sixty societies in York and later was put in charge of Wesley's printing business in London. He was a writer of considerable force and has left as his masterpiece the exquisite sacred ode:

> "The God of Abraham praise,
> Who reigns enthroned above."

The colossal scale of Wesley's labor and the white heat of his zeal inspired his heroic sons in the gospel to follow his example though they could not equal his achievement. Their names are written in the Book of Life. Only a few can be even mentioned here. Thomas Richards and Thomas Westall soon followed Thomas Maxfield into this volunteer advance guard of a great and noble host. Maxfield and Richards were present at the first conference held in the Foundry in 1744.

William Thompson entered the ministry in 1757 and in 1791 was counted worthy to be the first

President of the British Wesleyan Conference. Joseph Bradford entered the ministry in 1770, became the intimate companion of Wesley, was present when he died, and was the fourth President of the Conference. Joseph Benson entered the ministry in 1771 and was the President of the Conference in 1798 and again in 1810. He was for a while classical tutor in Trevecca College and wrote the biography of Fletcher. His revival triumphs in Cornwall beginning in the year 1794 are among the exalted tradition of Methodist evangelism.

Thomas Walsh

Some of the noblest of these early leaders were the gift of Ireland and deserve extended notice.

Thomas Walsh was the son of fanatical Romanist parents in the county of Limerick. After a period of inward conflict and distress he came into a clear and happy spiritual life as a result of the preaching of Robert Swindells. He soon offered himself to Wesley for itinerant service and rapidly developed into an amazing saint and scholar. Wesley said of him:

> Thomas Walsh has given me all the satisfaction I desire and all that an honest man can give. I love, admire, and honor him and wish we had six preachers in all England of his spirit.

Of his scholarship he had also the highest opinion:

> The best Hebraist I ever knew. I never asked him the meaning of a Hebrew word but he could tell me how often it occurred in the Bible and what it meant in each place.

Fitchett says of him:[5]

[5]Fitchett, "Wesley and His Century," page 256.

But Walsh was something more than an amazing scholar in certain lines. He had a genius for religion; and his life, to quote Southey, "might well convince even a Catholic that saints are to be found in other communions as well as in the Church of Rome." Walsh himself describes what may be called the mountain heights to which he was lifted as the result of his conversion:

"Now," says he, "I felt of a truth that faith is the substance or subsistence of things hoped for and the evidence of things not seen. God and the things of the invisible world, of which I had only heard before by the hearing of the ear, appeared now in their true light as substantial realities. Faith gave me to see a reconciled God and an all-sufficient Saviour. The kingdom of God was within me. I drew water out of the wells of salvation. I walked and talked with God all the day long: whatsoever I believed to be his will I did with my whole heart. I could unfeignedly love them that hated me and pray for them that despitefully used and persecuted me. The commandments of God were my delight."

Walsh carried his piety into his studies, and here is the prayer with which he was accustomed to preface each new hour of study:

Lord Jesus, I lay my soul at Thy feet to be taught and governed by Thee. Take the veil from the mystery and show me the truth as it is in Thyself. Be Thou my sun and star by day and by night!

His religion had in it a touch of something unearthly. He seemed to breath strange airs. His feet trod the earth, but his spirit was in the celestial realm. Southey says:

His friends described him as appearing like one who had returned from the other world, and perhaps it was this unearthly manner which induced a Romish priest to assure his flock that the Walsh who had turned heretic and went about preaching was dead long since and that he who preached under that name was the devil in his shape. It is said that he walked through the streets of London with as little attention to all things around him as if he had been in a wilderness, unobservant of whatever would have attracted the sight of others, and as indifferent to all sounds of excitement, uproar, and exultation as to the passing wind. He showed the same insensibility to the influence of fine scenery and sunshine; the only natural object of which he spoke with feeling was the starry firmament—for there he beheld infinity. . . .

Sometimes he was lost, they say, in glorious absence, on his knees with his face heavenwards and arms clasped round his breast, in such composure that scarely could he be perceived to breathe. His soul seemed absorbed in God; and from the serenity and "something resembling splendor which appeared on his countenance and in all his gestures afterwards it might easily be discovered what he had been about." Even in sleep the devotional habit still predominated, and "his soul went out in groans and sighs and tears to God." They bear witness to his rapts and ecstasies and record circumstances which they themselves believed to be proofs of his communion with the invisible world.

Like most of these early itinerants, Walsh was constantly in danger of insult and often of life itself in his evangelical tours. The Presbyterians of Ulster vied with the Romanists of the South in abusing and roughly using this prodigious scholar, this rapt saint, this fearless evangelist. His personal influence in preaching was marvelous. Barriers of language did not restrain the currents of feeling when he preached. It is said that a deaf and dumb man *saw* him preach, was converted, and led thenceforth a changed and useful life.

Dr. Lee says of him:

Few men, in any age or country, have devoted themselves with more zeal or unselfishness to the service of God than Thomas Walsh. His soul, it has been said, seemed absorbed in God and his every hour devoted to God's service. His incessant labors wore him out prematurely. In the year 1758, when Wesley came to Limerick, he found Thomas Walsh there, "alive, but just alive," and despaired of by the physicians. He was then in the last stages of pulmonary consumption. The sword had proved too sharp for the scabbard.[6]

Adam Clarke

Adam Clarke was another rich gift of Ireland to Methodism and to the world. This "helper" of Mr.

[6]Lee, "Illustrated History of Methodism," page 172.

Wesley's later years became a distinguished linguist, and his talents made him the associate of statesmen, nobles, and princes. He was three times President of the Conference and left as his literary monument his noble "Commentary on the Holy Scriptures."

Soldier Methodists

Several of the early lay preachers were soldiers in the British army. The camp became a field for evangelistic efforts which bore rich fruits. The battle field was often the scene of fearless action in the face of death and sometimes of rapturous triumph as some dying hero exchanged the battle field for the Father's house. Many of these names are lost to history, but Haime, Stanniforth, and Bond are types of a class.

These brave Methodist soldiers lie in forgotten graves scattered over the Continent; but it is worth while to recall their memory. They show how the new spiritual forces sweeping through England reached classes that seemed quite beyond the reach of the preachers and leaders of that movement.[7]

Dr. Fitchett has given us a good description of these early Methodist preachers. He says:

These men, for all their limitations, deserve to be counted among God's heroes. They had a touch of the divine patience, the courage which no terrors could shake, of the early Christian martyrs. They were saints like Francis of Assisi, dreamers like Bunyan. They had a perpetual vision of the spiritual world. To Bunyan "above Elstow Green was heaven, beneath was hell." And Wesley's first preachers saw all men set betwixt such dread opposites. They had all the zeal of

[7]Fitchett, "Wesley and His Century," page 239.

the preaching friars of the Middle Ages, with a better theology than they and an infinitely nobler morality. Their speech was the channel of a power which lay beyond alike the comprehension or the analysis of reason. The more, indeed, their sneering critics emphasize the lowly birth, the scanty training, the untaught simplicity of these early Methodist preachers, the more wonderful becomes their work. What strange force was it that seized these untaught men, transfigured them, lifted them up to the height of great and sacred emotions, made them not merely orators who could sway crowds, but apostles who could save souls? For the great, perpetual miracle of Christianity, the miracle of making drunkards sober, thieves honest, and harlots chaste, was, somehow, wrought by the preaching of Wesley's helpers. It was wrought, indeed, on a scale which left the decorous and orderly ministry of the Church of that day utterly bankrupt![8]

Wesley among his converts was like a shepherd; among his preachers was like a father; and over the whole movement was a general marshaling his army. For the culture of his converts he had his classes; for the culture of his preachers he had his Conferences; over all he threw those Rules and that Discipline which he believed most like the New Testament. The peculiar personal relation (as founder) he sustained to the movement made such unusual authority possible and desirable. Thus the Methodist Church was shaped. The Conference fell heir to his authority and thus acquired its unique and unusual powers.

Thomas Coke—The International Itinerant

Coke is a man of immense importance in studying the development of early Methodism. In him Methodism found her world-wide vision and began

[8]Fitchett, "Wesley and His Century," page 208.

her mission of world service. Wesley had said, "I look upon the world as my parish," but it was Coke who began to make the world the parish of that widening and uplifting influence. The Methodist movement might very well be divided by the date line, Before Coke and After Coke. The coming of Coke marked a turning point. He was exactly the man Wesley needed and appeared at exactly the right time. Wesley was absorbed in the three kingdoms. He could not or would not visit America; but Coke as his representative crossed the Atlantic eighteen times. Methodism under Wesley's leadership was in danger of becoming parochial—albeit the parish was a noble one. Coke was the complement of Wesley. He had not only the courage to take the "next step," but the audacity to prepare for the far-off event. He saw farther than Mr. Wesley because he had what Wesley lacked—imagination. Wesley was British—typically so; Coke was a Welshman—of ardent, generous temperament, with genius in his soul. Wesley saw situations and had a genius for adapting means to an end. Coke saw vistas and had a genius for imperial plans. Wesley saw three kingdoms; Coke saw America, India, the West Indies. He has been well called "The Foreign Minister of Methodism."

Five men tremendously affected the growth and development of British Methodism; and Dr. Fitchett has summed up the contribution of each as follows:

> Methodism is the product of many forces. Whitefield set it the example of a heroic aggressiveness, Fletcher colored its theology, Charles Wesley taught it to sing, John Wesley was the central flame of its zeal and the shaping brain of its

ecclesiastical form. But Coke gave it geographical range. He forbade it to be insular.[9]

In two other important respects Dr. Coke is a factor of fundamental importance in shaping Methodist itinerant history.

1. He was Wesley's confidential adviser and assistant in creating the idea and executing the plan of the Model Deed, or Deed of Declaration by which the British Conference became a coherent and self-perpetuating ecclesiastical government after Mr. Wesley's death.

2. He was the gift of Mr. Wesley to American Methodism. He came to America in 1784 with authority from Mr. Wesley to invite the American Methodist preachers to become a self-perpetuating ministry with Coke and Asbury at the head of the line and to create an original and independent Church organism, governed by a General Conference and administered by General Superintendents.

This international itinerant and foreign minister of Methodism was a burning flame of missionary zeal. America received rich rewards from his labors, though the pioneering was done by others. In the West Indies he was pioneer and founder, and the work prospered from the beginning. Twenty years after Mr. Wesley's death, when he was seventy years old, this apostolic veteran placed fortune, faith, and life itself at the bar of the British Conference and asked to be sent to India. In his own chartered ship he and his associates sailed, but his world-wide itinerant labors were at an end. He was found one morn-

[9]Fitchett, "Wesley and His Century," page 396.

ing in his cabin with a smile upon the lifeless face. The tireless itinerant found "that vast and wandering grave, the sea." He left a profound and abiding influence on the Methodist movement.

Methodism in the New World

After Wesley's death the center of gravity for Methodism moved to America. The itinerant evangelists were as much at home on American soil as they were in the mother country.

The Irregulars

Philip Embury, Captain Webb, and Robert Strawbridge were the three irregulars that illustrate that primitive Methodist zeal for evangelism that did not wait to be authorized. Captain Webb and Philip Embury form the starting point for the northern nucleus of American Methodism, and "Old John Street" Church was the outcome. Robert Strawbridge is at the beginning of that prolific southern nucleus that was to prove so fertile; and Sam's Creek meetinghouse was probably the first church house built in America for Methodist worship.

Robert Strawbridge is another one of those rich Irish gifts to the history of the itinerant ministry. His ministry was particularly fertile in producing preachers who carried on his work and have made him a historic figure. His evangelism was so prolific that soon nearly half of all the American Methodists were in Maryland. He quickly gathered around him a band of ardent and irresistible evangelists like William Watters, Nicholas Watters, Richard Owings, Nathan Perrigo, and Isaac Rollins. The labors of

these men made Maryland the cradle of American Methodism.

British Missionaries

The first British itinerant to set foot in the New World was Robert Williams. He is not to be classed among the missionaries sent out by Mr. Wesley, though he came with his knowledge and consent. Bishop McTyeire says of him:

> Williams's impatient zeal panted for the moral conflict in the New World, and he resolved to be the first itinerant who appeared in America. He was poor and had no way of paying his passage. Hearing that his friend Ashton was ready to sail, Williams hastily left Castlebar, sold his horse to pay his debts and pay his way to Dublin, and, carrying his saddlebags on his arm, set off for the ship with a loaf of bread and a bottle of milk. Ashton met him, according to promise, and paid his passage. They arrived in New York in August, 1769, "two months at least" before Boardman and Pilmoor, the regular appointees. Robert Williams was "the apostle of Methodism" in Virginia and North Carolina, the spiritual father of Jesse Lee, who planted Methodism in New England, and of a multitude of converted souls who will bless God that ever he was born.[10]

In response to repeated calls for preachers, Wesley sent to America first and last Boardman, Pilmoor, Wright, Rankin, Shadford, Rodda, Dempster, and Asbury. These were all to drift back to England except Francis Asbury, who became the founder of what may be called Asburian Methodism. In the pageant of history he rides at the head of the long line of American itinerants. He became an American to Americans for Christ's sake and won many. As he first approached these shores, he said: "This is

[10] McTyeire, "History of Methodism," page 266.

the land for me." At the close of the Revolutionary War, which had been a trying period for him, he wrote to his beloved Shadford:

> I travel four thousand miles in a year, all weathers, among rich and poor, Dutch and English. O, my dear Shadford, it would take a month to write out and speak what I want you to know. The most momentous is my constant communion with God as *my* God, my glorious victory over the world and the devil. I am continually with God. I preach frequently, and with more enlargement of heart than ever. O America, America! it certainly will be the glory of the world for religion. I have loved and do love America. Your old national pride, as a people, has got a blow. You must abate a little. O let us haste in peace and holiness to the kingdom of peace and love, where we shall know, love, and enjoy God and each other, and all the differences in Church and State and among private Christians will be done away.

The equestrian statue of this "Prophet of the Long Road," unveiled at Washington, D. C., is a long-delayed honor from the Methodism he so widely extended and so nobly served.

Francis Asbury

Francis Asbury was apprenticed to a trade at thirteen; a Wesleyan preacher at seventeen; a missionary to America at twenty-six; General Assistant of the American field at twenty-seven; Bishop or General Superintendent at thirty-nine. His native capital was not unusual, but his "turnover" has seldom been equaled. With a tact unusual in an Englishman, he came through the Revolution and never let political excitement divert him from his devotion to the itinerant work. For a while he was forced to retire to seclusion, but at the close of the war he chose the

New Republic for his nation and began again his duties as Assistant—made all the harder by Mr. Wesley's ill-advised "Calm Address." Modern itinerants, look at him! He carries the map of the country in his brain and his preachers on his finger tips; living in the saddle; seeking the lone settler in his cabin and sharing his smoky chimney and lye hominy with him; making himself under these conditions a well-read man if not a scholar; following the migrations of the people; alert to man the frontier—going himself where he sent his men; traveling through American wildernessses as well as the older settlements a distance equal to nine circuits of the globe; presiding over two hundred and thirty-four Annual Conferences and ordaining four thousand ministers; preaching a sermon a day from seventeen to seventy-one years of age; dragging his lame leg and ulcerated throat over mountain ranges and unbridged rivers, crossing the Allegheny Mountains sixty times; becoming the best-known figure on the highways and bridle paths of America, so that the children knew Father Asbury when he passed; driving his crumbling body on almost to the last day, groaning with pain one minute and shouting "Glory!" the next; preaching from a chair on a table at Richmond March 24, he died the following Sunday at George Arnold's home in Spottsylvania.

Such a record is truly apostolic; but it leaves untold the story of the heart, the portrait of the saint, the constant search after holiness, and the ardent fervors of a soul on fire with love for God. The purity of his motives, the singleness of his consecration, the sagacity of his mind, the results of his

labors—all attest his leadership and his right to lead; for he was among his brethren as one that served.

The Christmas Conference, 1784, closed the Wesleyan and ushered in the Asburian Period of American Methodism; the Conference of 1808 marked the election of William Kendree, native American, to the bishopric. It marked also the adoption of a Constitution and the beginning of the Constitutional, or strictly American, Period of Methodist history.

The American itinerants may be favorably compared with the British; the edifice they reared is more imposing. In such a sketch as this only those names of those can be noted who molded the epochs, marked the turning points, and pushed the frontiers back in some signal way.

William McKendree

The West, as it was called then (meaning west of the Allegheny Mountains), was filling fast with hardy settlers. French infidelity, the influence of Voltaire and Paine, and general immorality had spread over the region and made a perilous condition for the future of the nation. Into this region went the courageous and consecrated itinerant evangelists. Tunnell had gone into the Holston country, which ceased to be a frontier. Then in Tennessee and Kentucky we find laborers like McGhee, Haw, Ogden, Poythress, Massey, Clark, McHenry, and William McKendree. In the opening years of the nineteenth century this region was blessed with one of the most startling, enduring, and history-making outpourings of the Holy Spirit in Christian history.

McKendree was just the man to be the leader in such a time. As presiding elder of a vast region he was a veritable Joshua of the Lord's hosts for eight years. Becoming bishop in 1808, he was a worthy follower of Asbury and proved himself a leader of men and a wise master builder.

When the frontier moved still farther north and west, Jesse Walker was the Daniel Boone of the Lord's hosts and carried the picket line of the itinerancy to the rim of the nation. He planted Methodism in St. Louis and Chicago.

Dr. Edward Tiffin was a local preacher in Ohio and became its first Governor and later United States Senator. Thomas Scott, a local preacher of that day, became Chief Justice of the new State. These men devoted their God-given talents and their man-given honors to the advancement of religion in Ohio.

In the Southeast Asbury was passing back and forth, driving down the stakes and lengthening the cords. His plans were made with an eye single to God's glory, and God's blessings were upon them. Henry Willis at last got a footing in Charleston. Hope Hull, Philip Bruce, Reuben Ellis, Richard Ivey, John Major, Thomas Humphreys, Isaac Smith, Lovick and Reddick Pierce, and now and then Jesse Lee—these were as brave a band for the Southeast as Marion's men had been. Isaac Smith, youthful veteran of Washington's armies, became the aged veteran of the South Carolina Conference; Hope Hull, the "broadax preacher," more than any one man established Methodism in Georgia and became one of the founders of the State University. Lovick

Pierce strode through Georgia history, all the way from Francis Asbury to Warren Candler. In his youth men marveled at his promise—men whose grandchildren wondered at his green old age. This generation was followed by Andrew, Howard, Olin, Russell, Myers, Capers, George F. Pierce, Few, and Longstreet.

In the Southwest the name of Tobias Gibson will live as the heroic pathfinder who was assigned to Mississippi from the Charleston Conference. Hostile tribes were between Georgia and the scattered settlements along the Mississippi River. Riding to Nashville, he sold his horse, put provisions in a boat, and paddled down the Cumberland River to the Ohio, down the Ohio to the Mississippi, and down the Mississippi to the settlements in what is now the State of Mississippi. Here he labored and rejoiced in the fruits of his faith and found an early death, preceding by only a few weeks his betrothed he was not to marry.

Here in the farther Southwest came Bowman, Nolley, Hobbs, Griffin, Sellers, Drake, Miles Harper, Lasley, Menefee, Oxley, and Owens. Richmond Nolley received his discharge as he journeyed alone through a Louisiana swamp. The prints of his knees were on the ground near by.

William Winans and afterwards John C. Keener became the later leaders in this land where every foot of ground was won by hard, slow labor and unrecorded sacrifices.

When Texas became the Southwest we find Ruter, Fowler, and Alexander; and in Arkansas William and Henry Stephenson. As the Mississippi settle-

ments crept east and Georgia settlements crept west, Alabama emerges, and here Ebenezer Hearn, Levert Abernathy, Burns, Sale, and others labored with enduring success.

The story of how Lee planted Arminian Methodism in New England opens a glowing chapter where the names of Joshua Soule and Nathan Bangs and Wilbur Fiske appear. Joshua Soule drew up the Constitution, if it may be called such, of the delegated General Conference in 1808.

In the older sections of the Church strong men appeared. Some of them were giants of intellect like Olin, who drove infidelity out of polite society in Georgia; some polished shafts like Emory; some leaders of men and wise master builders like McKendree, Garrettson, Roberts, George, Hedding, and Dickens; some masters of exhortation like John Easter, who could name William McKendree and thousands of others as his spiritual children; some like Capers and Pierce and Bascom, princes in the pulpit; some picturesque itinerant evangelists like Dow and Cartwright; some stately leaders like Bruce, Lee, and Soule; many of them saintly seekers after God and the higher life of entire sanctification like their great prototype Asbury—a shouting, singing, preaching, praying, irresistible band of itinerant brothers whose faith buried mountains of difficulty in seas of oblivion.

Surely the American Methodist Church was getting ready for some still greater chapter, some more triumphant mission and ministry to the civilized and pagan world—when the storms of 1844 broke across the land.

It is hardly worth while to try to crowd into a sentence such noble and enduring endeavor as the work of Garrettson in Nova Scotia, Case in Canada, John Stewart, negro evangelist to the Indians, Nash among the Germans, Capers among the slaves, and later ministries to non-English-speaking races.

The sketch would not be complete without calling the names of some who met death in the discharge of itinerant duty, not forgetting that many cut short their lives by the intensity of their zeal and the severity of their sacrificial service.

Nolley met death in the swamp; Tucker died of wounds received from the Indians; Barnabas McHenry died of cholera; Nicholas Watters and James King died of yellow fever in Charleston; E. H. Myers hastened home from the Cape May Commission to share the perils of his flock at Savannah and met his death among them; William Ormond died of yellow fever, as did also John Dickins; John Menefee died of yellow fever at New Orleans and is buried there with Steele, Brown, and Foster. While these, and maybe others, died, many faced death and survived. The story of Methodist chaplains in Northern and Southern armies is too long to tell here, but widespread revivals attended their preaching, and the Church followed the soldier throughout his military service.

Methodism has answered with a thousand flaming tongues the command of our Lord, "Preach the gospel to every creature." Her peril to-day is that she may be content with a ministry and membership that have neither the knowledge of God nor the passion for winning souls; that she may not seriously interpret the New Testament to this age nor seek

to serve the world in the spirit of Him who took a towel and washed the disciples' feet. We are faced to-day with the peril of the unconverted membership, the peril of the uncertain trumpet, and the peril of the empty pew—these are the perils the itinerant faces to-day, with the world about him plunging into daring iniquity. The tongue of fire, the dream of the Cross in far-off fields, the consecrated substance, the holy fellowship, the spirit of service, and the witnessing attestations of the Holy Ghost—these will make the modern itinerant as irresistible as he was in the cities of England and on the frontiers of America.

CHAPTER IV

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE EDUCATIONAL ANSWER—HER SCHOOLS

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IN THE BEGINNING

WHILE Methodism has often been thought of chiefly as an evangelistic agency, it has been no less an educational force. Its founder, John Wesley, was a product of a Christian home in which prevailed the ideals of genuine scholarship and Christian culture. After having had preliminary instruction at home in the Epworth rectory and later at Charterhouse School, he became a student in Oxford University, where he drank deep of the Pierian spring and brought to the great task for which he was destined a rich scholarship and rare literary training. Later, when he sought to lead wisely the multitudes over which the great Shepherd had made him chief pastor, he recognized their need of educational privileges whereby their minds might be freed from the blight of ignorance, even as their souls were freed from the curse of sin. This meant the establishment of schools, and he laid the corner stone of Kingswood School before building chapels for preaching.

Early in the history of American Methodism, when there was as yet no public school system, a few

leaders "caught the gleam" of the educational opportunity and responsibility of the Church. They felt constrained to give every child committed to their care a fair chance to come to its true inheritance intellectually as well as spiritually. Methodism's ministry and message have always been for the more abundant life. The goal set before her followers has been St. Paul's standard, "the measure of the stature of the fullness of Christ."

COKESBURY COLLEGE, ABINGDON, MD.

Bishop Asbury and Bishop Coke knew that Methodism could not do its work in this new world without educational institutions. About the time of the formal organization of American Methodism in 1784, $5,000 was raised for the establishment of a college. Later this amount was increased, and Cokesbury College was built at Abingdon, Md., in 1785. The money was raised by personal solicitation through the efforts of Asbury, Coke, and others, out of the poverty of the early Methodists. This school was in its day a great achievement, worthy to take its place by the side of the Christian Education Movement one hundred and forty years later, when nearly $18,000,000 was subscribed, to which has since been added about seven millions more. It is a significant fact and a striking, though perhaps unintentional, evidence of the high appreciation which the two great Episcopal Methodisms of America have for things educational that when their Book Agents wanted appropriate names for their publishing business, they went back to Cokesbury College, Abingdon, Md., the Methodist Episcopal Church calling theirs

the Abingdon Press and the Methodist Episcopal Church, South, calling theirs the Cokesbury Press. Thus American Methodism's first college lives to-day and puts its impress upon the thousands of volumes of religious books and influences millions of readers. It has ever been thus with the Church's educational institutions. "Even in their ashes glow their wonted fires."

Bishop Asbury as a Founder of Schools

After the formal organization of the Church in 1784, its educational work was undertaken more vigorously, and many institutions were established. One historian has said that when Asbury died, in 1816, he had established one or more schools in every Conference in American Methodism and was the first "Commissioner of Education of the United States." He was indeed the first man who traveled from Maine to Georgia and westward to the pioneer settlements of East Tennessee and Kentucky and founded and supervised schools as he went. The General Conference of 1795 prescribed very rigid rules for the regulation of these schools and the conduct of the students. Some ancient Methodist records in Harrisonburg, Va., give these regulations and other facts concerning the establishment of one of these schools there about 1801. "The old log meetinghouse on the hill" was fitted up for school purposes during the week, as well as preaching and other religious services on Sunday. The children of the slaves were allowed to attend the school, but were seated separately. The school opened at eight o'clock in the morning and closed at six o'clock in

the evening. No bat or ball or other implement of play was allowed on the grounds. The modern athletic craze which afflicts many of our Methodist schools these days is in sharp contrast with this rule.

Other Institutions

Another institution established about the same time as Cokesbury was Ebenezer Academy, Brunswick County, Va. Bethel College, Kentucky, was established in 1790 and lived about fifteen years. Bishop Asbury and others spoke of it as unfavorably located. Augusta College, Kentucky, was organized in 1820. Bishop McTyeire says that a number of useful and distinguished men were educated in its halls. It lived about twenty-five years. In 1820 Lagrange College was established in Alabama. About 1850 it was removed to Florence, Ala., and the name changed to Florence Wesleyan University, but it lived only a few years longer.

Education Left to Annual Conferences

To remedy existing evils and uncertainties in educational work, the General Conference of 1820 appointed a committee, of which Rev. Nathan Bangs was Chairman, to inquire into the expediency of digesting and recommending the outline of a plan for establishing schools or seminaries of learning.

After considering the matter for eleven days, the committee reported recommending that "all the Annual Conferences establish as soon as practicable literary institutions under their own control in such way and manner as they may think proper." From this it will be seen that the General Conference did

not see its way clear to establish at that time any definite educational policy. The various Annual Conferences were left free to do as they pleased in this important work of the Church. The result was that except in a few instances nothing was done, and the educational work of the Church was left to the chance and uncertainties of private enterprise and initiative.

Schools Established 1824 to 1844

Of the schools established before 1824 none have survived to the present. The General Conference of this date advised again that each Annual Conference establish one or more institutions of learning. Of those established in the South between 1824 and 1844, six are still in existence, as follows:

1. Randolph-Macon College, established at Boydton, Va., in 1830, now located at Ashland, Va.
2. Wesleyan Female College, Macon, Ga., established in 1836, the oldest living college to confer a degree upon a woman.
3. Emory College, Oxford, Ga., established 1836, now the Liberal Arts Department of Emory University, Atlanta, Ga.
4. Greensboro Female College, Greensboro, N. C., established in 1838.
5. Emory and Henry College, Emory, Va., established in 1839.
6. Athens College, Athens, Ala., established in 1843.

1844-1861

A number of schools and colleges were established between 1844 and 1861, many of which have discon-

tinued or have passed from the control of the Church. The following list is of special interest:

Memphis Conference Female Institute, Jackson, Tenn., established in 1843, has been discontinued for some years; but Lambuth College, which expects to open in the fall of 1924, is in a sense its successor.

Marvin Collegiate Institute, now Marvin College, Fredericktown, Mo., established in 1847.

Transylvania University, Lexington, Ky., now belonging to the Disciples Church, was taken over by the General Conference of 1846. It was the first connectional institution of the M. E. Church, South.

Hiwassee College, Sweetwater, Tenn., established in 1849.

Asbury College, Wilmore, Ky., established in 1850, now a private institution.

Millersburg Female College, Millersburg, Ky., established in 1859, passed into private hands; but Kentucky Wesleyan College, at Winchester, is in a sense its successor.

Centenary College, Shreveport, La., established at Jackson, La., in 1825, became a Church school in 1845.

Trinity College, now located at Durham, N. C., established at Trinity, Randolph County, in 1851.

Wofford College, Spartanburg, S. C., established in 1852.

Soule College, Chapel Hill, Tex., established in 1852. Southwestern University, Georgetown, Tex., is really its successor.

Port Gibson Female College, Port Gibson, Miss., established in 1854.

Martha Washington College, Abingdon, Va., established in 1854.

Andrew Female College, Cuthbert, Ga., established in 1854.

Columbia College, Mansfield, La., established in 1855.

Lagrange College, Lagrange, Ga., established in 1856.

Southern University, Greensboro, Ala., established in 1856, now merged with Birmingham-Southern, Birmingham, Ala.

Louisburg Female College, Louisburg, N. C., established in 1857.

Central College, Fayette, Mo., established in 1857.

Davenport College, Lenoir, N. C., established in 1858.

Whitworth Female College, Brookhaven, Miss., established in 1858.

Howard-Payne College, Fayette, Mo., established in 1859.

Kentucky Wesleyan College, Winchester, Ky., established in 1860.

District Schools

During the decade preceding the Civil War, in response to General Conference action, many district schools were established to meet the urgent educational needs. Most of these soon passed out of existence, though they did a notable work in their day and helped to prepare the way for our present public school system, with one or more standard high schools in every county. The Methodist Church, with its gospel for all classes, rich and poor,

high and low, and its ideals of education for the masses, is entitled to a large amount of credit for America's educational system, even though so many schools established by the Church are no longer in existence. They revealed the opportunity and began the work which the State later took up and is now carrying on so extensively.

Educational Losses

A large sum of money and much consecrated energy have been wasted because of rather haphazard methods in our educational work. The records show that the Methodist Episcopal Church, South, has lost no less than 100 colleges and universities and 140 academies during the three fourths of a century of its existence. Each year of its history three schools into which was poured wealth and energy have died or passed from Methodist auspices. However, these institutions made large contributions to our Methodism. Many of our leaders in both Church and State were trained in schools that have gone out of existence.

The number of institutions reported at different times by the General Conference or by the Board of Education, which are now closed or have passed from the ownership and control of the Church, is amazing. The figures for the several States are as follows:

Alabama	18
Arkansas	14
California	1
Florida	3
Georgia	14

Illinois	1
Kentucky	24
Louisiana	8
Maryland	1
Mississippi	21
Missouri	27
Montana	1
New Mexico	1
North Carolina	20
Oklahoma	7
South Carolina	2
Tennessee	28
Texas	35
Virginia	15
West Virginia	1
Total	242

The Work Discouraging

Unfortunately the rank and file of the preachers and laymen have been rather slow in appreciating and promoting educational ideals and standards. Bishop Asbury's comment on the struggles of a school he had helped to establish at Cokesbury, S. C., has been more or less true of the whole Church during its ministry: "Alas for our poor school! The preachers are indifferent, and the people are too stingy." In 1795, when Cokesbury College, at Abingdon, Md., after ten years of precarious existence, was destroyed by fire, entailing a loss of about $50,000, the good Bishop said: "If any man should give me 10,000 pounds per year to do and suffer again for that house, I would not do it." Bishop Warren A. Candler, who has labored so heroically in the educational field during the last third of a century, at times seems to be unable to conceal his

disappointment in this work. He even says that he is a discouraged man over the indifference of his Church to our educational institutions. It is hard for any man who works at the financial problems of Church schools to keep from getting under the juniper tree like Elijah of old.

The Lack of a Policy

It is perhaps not reasonable to expect those early leaders, wise though they were, to appreciate as we do now, after one hundred years, the importance of a definite, well-matured, far-sighted policy in educational matters, but many mistakes and much waste of time and money would have been saved to the Church if its educational work had been carried on along well-defined lines and unified under some Board or Commission authorized by the General Conference. Notwithstanding all the criticism that has been heaped upon the General Boards of the Church, it is the only way known by which Church-wide, permanent policies for the various activities of the Church can be inaugurated and steadily maintained. These General Boards perform an indispensable function and save the forces and energies of the Church from being dissipated in temporary and local enterprises. They unify and correlate the soldiery of the local congregations and Annual Conferences into a mighty allied army, without which the Hindenberg line of sin could never be broken.

The New Era

But in the fullness of time an educational policy was born to the Church. Just fifty years after the

organization of the Methodist Episcopal Church, South, the General Conference of 1894 undertook to develop a policy that would give unity, continuity, and permanence to its educational work and provided for a Board of Education, the declared purpose of which was to "apply more effectively the power of education to the advancement of the kindgom of Christ by the upbuilding of existing educational institutions of our Church, the establishment of new ones, and the union of all into a harmonious system, and by assisting those preparing for our foreign or home ministry and other students of limited means to attend our schools."

The First Secretary

Dr. W. W. Smith, of Virginia, was the first Secretary of the Board. He faced a difficult task. The schools all belonged to the Annual Conferences, to independent Boards of Trustees, or to individuals. The new Board had no authority over them, but sustained only an advisory relation to them, nor did the Board have any financial resources with which to carry on its work. The General Conference had made an assessment of $10,000 for the work, the proceeds of which would not be available for nearly two years. However, a beginning was made, an organization was effected, and a charter secured. Dr. Smith, who was also President of the Randolph-Macon system of schools and gave-only part time service without salary, resigned the secretaryship in July, 1895, and Dr. R. J. Bigham was chosen as his successor. He served till the General Conference of 1898, when Dr. W. B. Murrah, now Bishop, was

elected, but declined to serve. Dr. J. D. Hammond was elected by the Board and served until 1910. Dr. J. E. Dickey, now Bishop, was elected General Secretary by the General Conference, but declined to accept the position, and the Board elected Dr. Stonewall Anderson, then President of Hendrix College, to fill the place. It is a significant fact that no man elected by the General Conference has been willing to undertake the work.

The late Bishop R. G. Waterhouse in 1909, when he was President of Emory and Henry College, wrote a brief history of the educational conditions in the Church before 1894 and of the organization and work of the Board. He did it so well that his article is reproduced in part as follows:

> It was the need of a great work in the educational department of the Church that called the Board into existence as a connectional agency. Education in the schools of the Church in 1894 was without form and void, and darkness was upon the whole face of it. Annual Conference supervision was then, and had been for years, scarcely more than nominal in any Conference, with perhaps a single exception. Local enterprise and individual initiative were without restraint or guidance, and these did much not only to make "confusion worse confounded," but to discount the Church as an educational factor. Communities under the lead of would-be educators established schools in the name of the Church almost everywhere. Many of them soon perished, and thus our whole territory was strewn with wrecks that became potent arguments against the competency of the Church as an educator.
>
> The first statistics gathered by our Board showed only seventy-eight schools of all names, grades, and relations surviving out of the many scores founded in the name of the Church since its organization in 1784. Sixty-five of these were said to belong to the Church, and thirteen were classed as affiliated. Of the sixty-five, forty-six were called colleges

or universities, and nineteen only were modest enough to claim the name academy. The first measurement by a minimum standard of these institutions claiming to be colleges and universities showed that only one could be called a university and only six unconditionally classed as colleges. A careful consideration of the equipment, endowment, breadth of courses, and strength of instruction in these institutions at the time of this classification would make it manifest that not more than two of them without decided growth could maintain their rank for five years. It was to bring order out of chaos by establishing a correlated system of schools, to redeem the reputation of the Church as an educator through putting an end to the irrational multiplication of schools, to erect reputable standards of the requirements for entrance to college and conferring degrees, to stimulate movements for equipment and endowment, and do whatever else might be found necessary in enabling the Church to maintain in respectability and power a system of schools, that this Board was established.

The first quadrennium was given to securing articles of incorporation, to setting before the Church the Board's aim and policy, to creating and circulating a distinctly educational literature, organizing a teachers' bureau, erecting Haygood Memorial Hall at Paine Institute, and studying the conditions and needs of the whole educational field. This study of the educational conditions and needs led the Board to memorialize the General Conference of 1898 to create an Educational Commission and order an educational campaign. The General Conference responded to the Board's memorial by providing for an Educational Commission empowered to prescribe minimum requirments for admission to college and conferring the baccalaureate degree, to outline minimum courses of study for academies and colleges, and instructed the Board to take the standard thus erected and by it measure all our institutions and write them down in its official lists as universities, colleges, or academies as the standard itself should require. It also ordered an educational campaign to signalize the closing years of the nineteenth century and the opening ones of the twentieth century by a thank offering expressive of gratitude to God for the mercies and blessings

of a hundred years, and devotion to his service in the new century by dedicating it to the cause of Christian education.

In the second quadrennium, dating from May, 1898, to May, 1902, the Board gave itself to applying the standard of classification, leading and promoting the educational campaign which became known as the Twentieth Century Educational Movement. The adoption of a standard and consequent classification of our schools gave prestige to the Church as an educator, secured a just advantage to the superior schools over the inferior in the matter of patronage, and strengthened the hands of trustees, financial agents, and presidents of our colleges in their efforts to secure additional equipment and endowment. The raising of about one and a half millions of dollars for education was one of the smallest results of a faithful prosecution of the campaign. The enlightenment of the conscience of the Church upon education in general and Christian education in particular, the impulse and inspiration for larger and better things educational are to be put down as the greater results. This campaign was the forerunner of one that has since extended over the entire territory of the South and still continues, having as its aim the progressive betterment of our public schools.

The third quadrennium, dating from May, 1902, to May, 1906, witnessed the reclassification of our schools according to a revised and advanced standard, the beginning of a careful study of educational conditions in our Western work, a more thorough investigation and sympathy with the educational needs and aspirations of our brethren in black, and the thorough organization of the Correspondence School. This school, beginning with an enrollment of two hundred and thirty-six the first year, closed the quadrennium with a list of six hundred and sixty.

Impressed with the needs of our Western work and certain districts in the older Conferences, and oppressed by a sense of undischarged duty to the Colored Methodist Episcopal Church, our Board besought the General Conference of 1906 to grant a largely increased assessment upon the Church for use in its various lines of service. The response made to this by the General Conference raised the legal assessment per annum from fifteen to fifty thousand.

In the three years now closing of the current quadrennium, our Board has not only maintained in full vigor all its regular lines of work, but registered some growth in each. The annual enrollment of our Correspondence School has more than doubled. The annual educational conference held in connection with the annual meetings of our Board has increased the quantity and quality of the distinctly helpful literature we seek to produce yearly. The classification of our schools, while still imperfect, is much improved. Our Teachers' Bureau has rendered increasingly valuable service to education and the Church. Our missionary educational work for the Colored Methodist Episcopal Church has extended to other institutions than Paine and Lane and has been fruitful through encouraging remarkable educational activity in that body of colored people. The special school extension work which we had scarcely begun before this quadrennium is rapidly growing and becoming a most important line of our service.

The Present Administration

The present administration of the Board began in 1910 with Dr. Stonewall Anderson as General Secretary. The work of classification and standardization has steadily continued. All our schools measure up to worthy ideals in scholarship and equipment. The General Conference of 1914 gave valuable support to this difficult task by making it illegal for any unclassified institution to receive financial assistance or indorsement from the Church and by forbidding the establishment of any new institution without the approval of the General Conference Board of Education.

Ministerial Supply and Training

The Board has increased its work and influence by adding other features, one of which was the enlargement of the Correspondence School into the Depart-

ment of Ministerial Supply and Training. The General Conference of 1910 had given instructions "to develop a more efficient ministry." Under the wise and skillful hand of Prof. J. L. Cuninggim, as Director, this school had been doing such excellent work that the Conference of 1914 declared it to be "probably the most far-reaching step taken by the Board of Education during the quadrennium."

It was further developed during the next quadrennium under the leadership of the present incumbent, Dr. R. H. Bennett, of the Virginia Conference, an experienced educator, so that the General Conference of 1918 instructed the Secretary to give practically all his time to ministerial supply and religious education and only general superintendence to ministerial training.

It would be almost impossible to overstate the service rendered by this department, which has continued to grow steadily. The annual report of the Secretary for the year ending April 1, 1924, shows an enrollment of seven thousand life-service volunteers, among whom are hundreds of candidates for the ministry and the mission field. Many have already entered upon their life work. While the dearth of well-equipped candidates for the ministry and other forms of Christian service is still a serious handicap, the situation is greatly relieved. The number of supplies in the entire Church is 809 as compared with about 1,200 a few years ago.

Vanderbilt University

Several years before the present administration began, a cloud about the size of a man's hand ap-

peared in the educational sky of the Church and grew to ominous proportions and blackness. Later it broke in a furious storm whose cruel lightnings at one fell stroke severed from the Church's ownership and control the Vanderbilt University, its one great connectional institution. The tragedy seriously disturbed the educational work of the Church for more than a decade.

Two New Universities

But the ink was scarcely dry on the court decision that deprived the Church of Vanderbilt when new plans were being laid to recover the heavy loss sustained. The General Conference of 1914 appointed a special Commission, and during the quadrennium two new universities were established—Emory University at Atlanta, Ga., and Southern Methodist University at Dallas, Tex.—which have had truly marvelous growth in both resources and students. Their total enrollment for 1923-24 was 4,300 students and the combined assets nearly $10,000,000.

Clearing Titles

The sad experience in losing Vanderbilt University and threatened losses in other places caused the Church to inaugurate a very thorough investigation and searching of titles to its school property. The General Conference of 1910 had enacted a law requiring that "three-fourths of the trustees of our schools, colleges, and universities must at all times be members of our Church, and that all of them must be nominated, elected, or confirmed by some governing body of the Church, or by some board or

officers of the Church to whom this power has been delegated by the governing body of the Church." Resolutions were passed urging all Boards of Trustees to conform to this law promptly, even amending the charters if necessary and possible, and also to insert the "Trust Clause" in their charters.

The Board of Education diligently and promptly took up this work and did it so well that the General Conference of 1914 spoke of it as "a high order of work" and recorded "with gratification the fact that almost all of our educational institutions during the quadrennium, by altering their charters where necessary, have cheerfully conformed to the legislation of the last General Conference." "This is a healthy condition, showing that the great body of our colleges and their trustees are thoroughly loyal to the Church."

Religious Education

With the quickened interest in Christian education, it was realized that in order for the schools to meet their opportunities and responsibilities they should give instruction in the Bible and kindred subjects. This led to the establishment of Bible courses and departments of religious education in our institutions of equal rank and value with other courses. In many places the idea did not meet with great favor at first, and some even opposed it, but to-day practically all our colleges have these courses, and generally at least one year is required for graduation.

At the beginning of his administration Dr. Anderson was impressed with the large number of

Methodist students at the State universities who were as sheep without a shepherd and insisted that the Church should follow them and minister to them. At first the suggestion met with opposition, and nothing was done; but later, in response to further appeals, the needs and opportunities of this field (which John R. Mott calls "the greatest missionary field in the world") began to impress the Church, and the Board has at last undertaken the work. Only a beginning has been made. Dr. J. Marvin Culbreth, of the Missouri Conference, has been elected Secretary of the department, and Southern Methodism will make an earnest effort to keep in close touch with her young people during the critical period of their lives while they are at State universities or similar institutions. The authorities of these schools recognize the impossibility of building worthy character without religion and welcome the coöperation of the Church in this important undertaking.

The Christian Education Movement

The crowning work and perhaps the greatest achievement of the Board is the Christian Education Movement authorized by the General Conference of 1918, in which the Church undertook the stupendous task set forth in the following objectives:

1. To develop in the mind of the Church an adequate conception of the place of Christian education in the life of the Church, of the nation, and of the world.

2. To promote the cause of religious education by bringing about a closer and more effective coöpera-

tion between our institutions of learning and the Sunday school and by establishing strong departments of religious education in our colleges and universities.

3. To lead at least 5,000 young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian service and to seek a Christian education as a preparation for effective life service.

4. To raise for our schools, colleges, and universities at least $33,000,000, the minimum sum necessary to enable them to send out the constantly increasing stream of educated Christian leaders required to carry forward the Christian work of the world, and to secure $1,000,000 to aid worthy students who are looking to some form of Christian service in their efforts to obtain an education.

5. To deepen the moral and spiritual life of our people and to promote the spirit of Christian liberality in all of the efforts put forth to realize these objectives.

The Organization

An Educational Commission was appointed composed of leading educators in the Church, and Dr. J. H. Reynolds, President of Hendrix College, was chosen as Director General of the Movement, with Dr. H. N. Snyder, President of Wofford College, as his associate. A Church-wide organization was effected with a Director and Secretary in every Annual Conference. Districts, circuits, and Churches were mobilized for this great task. Under the direction of Dr. Elmer T. Clark, Publicity Secretary, the finest body of literature on Christian Education

ever seen was prepared and sent out. Bishops, connectional officers, secretaries, presiding elders, pastors, and laymen were thinking and talking and reading and praying in behalf of Christian Education. Every known power or method was laid under contribution to reach the heart and mind and purse of the Church. Nothing short of an adequate appreciation of the importance and place of Christian Education in the nation's life would be satisfactory.

The Paramount Need of Christian Education

Many things created an imperative demand for a great effort in behalf of the Church's educational institutions, most of which were carrying burdens—mainly financial—that were almost crushing. The heroism of Methodism's schoolmen deserves a place side by side with that of the pioneer circuit rider, celebrated in story and tradition. Pioneers in any great endeavor must be cast in heroic mold. Not only were the financial resources and equipment of the schools insufficient for ordinary needs, but there was no provision for the enlarged demands following the world war. The need of a united effort was urgent. Institutions that ought to have been cooperating were too often competitors, not to say antagonists. The Church and the nation needed a new vision of the place and importance of Christian Education and had to be brought to think in larger terms on the subject.

German rationalism had almost wrecked our modern civilization. Its slimy trail could be tracked to many colleges and universities in America. The eternal verities of our holy religion, enshrined in

American democratic institutions, were being infected by its subtle poison. The Church with its institutions of learning had largely made America's greatness and glory. The Church, the home, and the school, the mightiest influences in a nation's life, were threatened by a foreign foe and were called upon to strike for their altars and their fires. At this tocsin call American Methodism, as always in the face of a great crisis, sprang to the lead and expressed its determination in the five objectives named above.

In the midst of the Movement, the Educational Association, which was organized in 1918 by order of the General Conference with membership composed of representatives of all our schools, the Annual Conference Boards of Education, and the General Conference Board of Education, sent out a ringing call to the Church in the following paragraphs:

The Church, if it is wise to its opportunity, will recognize that its task now is chiefly an educational one. There is no other way of getting it done but by putting into all training the religious motive, the spirit and principles of Jesus Christ. For the world of to-morrow is going to be what the education of to-day is, and the Church will do its work well or ill, will be a conquering Church, ministering effectively to all human needs, by just the measure of its power to influence the educational life of to-day and to-morrow. If it lets the world continue training men and women primarily for materialistic, practical, social, and selfish ends as it has been doing, it will be false to its duty to the world itself and will ultimately find its own leadership futile and limited. He is dull and blind who has not seen the significance of this truth in the blood and terror and agony of these recent years.

1. Here, then, is our immediate task as a great Church facing the needs of the day—"*to make religion more educational,*

and education more religious." To do this we must begin with the home. This is the child's first school, and the Church should see to it that a revived religious life in the home shall function in terms of a deeper responsibility on the part of the parents, a more intelligent understanding of what they are to do and how they are to do it, a more thorough consecration to the duty of training their children religiously, and a closer coöperation with the other religious educational interests of the Church.

2. *The next great agency of the Church devoted to religious education is the Sunday school, or the Church school as it is now called.* Of the Sunday school, its mission, its aims, its methods, and its spirit, we have come to a new understanding, and we must train men and women who, by virtue of their training, are able to take advantage of this newer understanding and apply it to the religious education of all the Church.

3. *Finally, the Church has its schools and colleges and universities, as its other agencies for religious education.* It dare not feel that it has fully met its duty if it stops its educational mission with the home, the Sunday school, and the teaching function of the pulpit. It dare not do this, because its business is to put religion into the whole of life, and nothing so determines the quality of life as the kind of education it is subject to. The Church thus maintains its schools, colleges, and universities, first, for just this conception of education—*that no education is complete that leaves God and Christ out and fails to inform character with Christian principles and motives.* It does this, in the second place, because it cannot escape the conviction that *it is its bounden duty to train its own youth in an atmosphere dominantly congenial to its own faith and spirit.* It does this, in the third place, *because its schools, colleges, and universities are the recruiting grounds and training camps for its leadership.* Without institutions devoted to this purpose, its efficiency, its service, its progress would be immensely hampered. This would be so, not only on account of the mere shortage in the supply of ministers and of every type of religious worker and leader, but also because of a lack of the special kind of training needed for the tasks the Church has in hand.

To answer the call of the world and adequately and efficiently to perform its tasks by striving to charge all education with the guidance of the religious motive, by training youth in an atmosphere thoroughly congenial to a sound religious faith and vital with the religious spirit, by discovering and developing the leadership that is to carry forward all its activities, the Church has at last come to see that it must depend chiefly upon its own schools, colleges, and universities. But it has also come to see that if it depends upon them to render the foundation-building service which it is under the compulsion of rendering through them they must, each and all of them, be equipped and endowed with every modern facility for doing the great work they are providentially called to do. Their heroic struggles with poverty, their pathetic efforts to make bricks without straw, the noble spirit in which great men and women have worn themselves out in sacrifice in a cause the significance of which the Church, indifferent or unintelligent, has failed to realize, the amazingly large educational achievements with such small means—these things cannot be accepted now as a substitute for obligations that are clear, definite, and unavoidable. For we have learned too well the meaning of the educational values of libraries, laboratories, dormitories, and endowments to let even the emphasis we have placed upon the spiritual forces in education cause us to forget the indispensable worth of these material elements. Indeed, we know that without these material agencies the spiritual forces we are so much concerned with will fall far short of exerting the influence we desire them to exert.

Results

After an intensive Church-wide campaign of seed sowing and cultivation, subscriptions were taken amounting to about $18,000,000, which has since been supplemented by millions more. So that it would be conservative to say that $25,000,000 has been subscribed and is being collected for our schools—an amount almost equal to the entire assets of all our

schools accumulated from the beginning until now. The financial and business conditions following the World War were largely responsible for the failure to reach the goal of $33,000,000, but it is confidently expected that this amount will be reached within the next few years, due mainly to the impetus and seed sowing of the Christian Education Movement.

It is impossible to state fully at this time the final results of the Christian Education Movement. Many of its greatest and best achievements can never be tabulated or reduced to writing. Here, as elsewhere, the unseen things are the essential and abiding things. No appraisement of the Movement should overlook the intangible results. It has been only a short time since many educators thought that the time had come for the Christian Church to retire from the field of education, leaving other agencies to carry on the work, while now statesmen, educators, and ministers are unitedly proclaiming the duty and responsibility of the Church in this field. The Church itself has, to a large degree, been brought to a profound conviction of the importance of genuine Christian education in the welfare of the home, the State, and the nation. Our leaders, both among the clergy and the laity, have come to see that all the interests of the Church wait on our educational work. We are thinking in larger terms educationally and have united our forces in a determined effort to strengthen and enlarge our schools. Christian education is seen as an indispensable factor in establishing the kingdom. No intelligent, loyal Methodist is without interest in our educational activities. Our several institutions of learning have come to

realize that they are working in a common cause and are partners, not rivals or competitors. The foundation has been laid on which may be built an enduring educational structure. The moral and spiritual life of our people has been developed and strengthened by the movement.

Conservation Program

After the Every-Member Canvass, the work of continuation and conservation was turned over by the Commission to the Board of Education. Dr. Ed F. Cook, President of Scarritt Bible and Training School, was elected as Associate Secretary to direct it. He applied himself to the task with his usual vigor and diligence for about eighteen months, when he resigned to accept a position with the Sunday School Board. Rev. H. H. Sherman, Secretary-Treasurer for the Movement in the Baltimore Conference, was chosen as his successor. The work is being carried on to what promises to be a successful conclusion, not in a spectacular way, but quietly and steadily, like the current of a deep river on whose bosom are borne great vessels laden with rich cargoes.

The Outlook

Our Methodism is on the march educationally—perhaps not with the enthusiasm and self-denial that the cause deserves. Nevertheless, many of her leaders with apostolic zeal and prophetic vision of the day that is at the dawn are grappling with the great problem of making genuinely Christian the educational system of America and of the world.

They are intelligently and persistently working at this great task of the Church as set forth in the Discipline of the General Conference of 1922 as follows:

The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctively Christian culture. Such institutions are a necessity as special agencies to help the Church more effectively to perform its own divinely appointed ministry. Central, therefore, at the heart of the supreme educational processes in which the Church is engaged, the Bible must be placed, as inspired of God and the sufficient rule of faith and practice.

CHAPTER V

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE EDUCATIONAL ANSWER—HER USE OF THE PRESS

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IN the use that Methodism has made of the press there is a conspicuous exception to the saying that "the children of this world are wiser in their generation than the children of light." A necessary item in the equipment of the great founder was a copious supply of printer's ink, and the movement has never lacked capable men who availed themselves of the printed page for the preservation and circulation of the precious truths which lead the receptive heart to experience salvation. When Methodism was still primarily an evangelizing agency, the living voice was supplemented by cheap tracts, written in the tongue of the common people, and as the various branches have developed into great Churches with their multiplied activities, each new field of endeavor has called forth a form of periodical literature as a suitable medium of expression. The versatility of Methodism is nowhere more clearly illustrated than in its publications. Every open door has been entered, and while the bones of many a venture have been left to bleach upon the sands, each has served its more or less extended day and given way to anoth-

er enterprise, which could better meet the changing needs of a rapidly expanding organization. There is "a time to be born and a time to die," and a judicious use of the graveyard is an indication of an institution's vitality.

John Wesley said he was *homo unius libri*. Finding in the Bible the norm of faith and conduct, he devoted himself assiduously to a study and an interpretation of the Book of books in order that his own soul might be fed and that others might receive the benefit of his spiritual insight and careful scholarship. He was too well versed in history and anthropology to become a victim of the delusion that all the precious gold of revelation lies so near the surface that any casual reader may pick up the rich nuggets without painstaking effort. The Bible is both an ancient and an Oriental book, and the modern and Occidental reader who would understand it must be able both to enter into the poetic and figurative modes of thought of the people of Bible lands and to separate between the permanent moral and spiritual truths historically revealed and the transient fashion of the ancient garments in which those truths are clothed. Moreover, while Wesley continuously pored over the truth printed upon the pages of the Bible, he was no less careful in reading another record, one written upon the fleshly tables of the heart. Two things he always kept before his mind: the truth revealed in the Bible and the application of that truth to the world which it was designed to save. John Wesley knew men. By sympathetic contact with the living in serious social fellowship and by a careful reading of the history and literature of former

generations he gained an understanding of the frailties and sins, the hopes and aspirations, of the race of man. He could repeat as his own the noble saying of an ancient Roman: "Whatever is a concern to humanity is also a concern to me." While he read with glowing heart the Acts of the Apostles recorded in the Bible, he followed no less keenly the course of the later apostles by whose acts the gospel was carried over the continent of Europe, and looked with prophetic vision across the Atlantic as he planned to plant the gospel in a new world.

Wesley was a son of fact. He kept close to reality. The common opinion that Whitefield was the great preacher of the revival and that Wesley was the great organizer is based upon an erroneous understanding of what really great preaching is. While Whitefield overwhelmed vast audiences with a torrential flow of eloquence, which transported men and women into the seventh heaven of emotional ecstasy, Wesley mercilessly laid bare the human heart and then applied the healing balm. The characteristic mark of Wesley's preaching was the declaration of definite and tangible truths, which could be carried home and remembered after the excitement of the meeting had died away. For this reason his sermons could be put into cold type without loss of substance; and while his preachers were carrying the gospel by their living presence, he was preaching to the preachers through his pen. Though Wesley never left the British Isles after entering in earnest upon his life work, he reached all parts of his world parish through his sermons; and though he never set foot upon American soil after his great experience of conscious

salvation, he determined the type of preaching in the new world no less than in his native land.

With a fellow of Oxford as founder Methodism could be expected to produce a reading ministry. Wesley was no less insistent that his preachers should read systematically than that they should preach and pray. When one complained that he had no taste for reading, he was told that he must acquire a taste or go back to his trade. And if Wesley was "a man of one book," his preachers were no less so. While some Churches have developed a ministry versed in creeds, and others have been noted for adherence to unwritten traditions, the Methodist Church has been blessed by a ministry whose message has grown out of a constant study of the Bible. While they have had their standards of doctrine, Methodist preachers have paid far less attention to these standards than to the Bible itself. The evangelical message of the Scriptures has been their constant theme, and they have preached the great truths of repentance and faith in Bible language. They have drawn their inspiration from the fountainhead, and consequently the experience of Methodists has been based upon and regulated by the Bible. So emphatically is Methodism a Church produced by Bible preaching that one of its branches is known as "Bible Christians." And yet Methodism is not a "bookish" religion, because it has always kept in mind both the Book *and* living men and women. While Calvinistic Churches have had a tendency to place a definition of the truth above the application of the gospel because of their conviction that all of the elect must be saved, the Methodist Church has

always kept one eye upon the saving truth and the other upon the world to which that truth must be applied.

To the mind of John Wesley literature was but a means to an end. He had no use for "fine writing." With a vision of struggling, dying people before him, he sought to put in print for them the thoughts that would ground them in the truth and develop them in Christian culture. Nor did he seek to confine the life of his people in a narrow ecclesiastical channel. He had nothing of the obscurantism of the Mohammedan general who burned the Alexandrian library on the ground that everything in it worth preserving was contained in the Koran. While the Bible was for him a peculiar book, he did not encourage people to read the Bible alone and ignore classic and current literature. He himself wrote a great deal, including in his discussions every field of human interest. He analyzed his own thoughts and feelings with the aid of pen and paper, and for many years he recorded his experiences and wrote his thoughts on books and current events in a Journal, which was published from time to time. In addition to his own works, he abridged and published in cheap form many of the best selections from classic literature and gave his people the benefit of biographical sketches of great men and treatises upon scientific subjects. Nothing was too good for the people called Methodists. "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things?" Wesley's translation of the New Testament anticipated many of the renderings of the Revised Version, and his

"Notes," based upon the work of Bengel, circulated throughout the connection, taking equal rank with his sermons as standards of doctrine.

The habit of putting things down in black and white was a great help in two ways: It defined and clarified the thoughts and aims of the leaders, and it prepared the consensus of the best minds for general circulation. The early Conferences of Methodism were actual Conferences, in which every member freely expressed his mind upon three principal subjects: "What to preach, how to preach, and what to do." At the end of each discussion the answer was carefully stated in writing, and when the Conference was over the minutes were printed and circulated at a penny a copy. These minutes went out over the connection under the authority of John Wesley and the Conference, and their brevity insured a careful study by the whole Methodist constituency. Nothing did more to define the aims of Methodism to itself and to the world at large than the careful questions and answers wrought out at the annual Conferences. The early Methodists were charged with fanaticism by many preachers of the Established Church, they were accused of preaching salvation by works by the Calvinists, and they had to be put on their guard against quietism and antinomianism. The need for an apologetic and controversial literature produced by these conditions was met by the ready pen of Wesley and his coadjutors. The hymns of Charles Wesley proved a very potent offensive and defensive weapon. These hymns, which were circulated and sung everywhere in England and America, carried a rich doctrinal con-

tent, many of them being uncompromisingly and pugnaciously Arminian in their theology.

While Methodism made most rapid progress among the neglected masses, not a few illustrious men were drawn within its pale, and such noted men of the Established Church as Coke and Fletcher proclaimed its truths with voice and pen. A great theology, thoroughly evangelical and Arminian, was produced. The most comprehensive and systematic work of the later early period was Watson's Institutes, which remained the chief study for undergraduate preachers until recent years. John Fletcher wrote "Checks to Antinomianism" to guard against the abuse of the doctrine of salvation by faith alone, and the "Appeal to Matter of Fact" to disprove the theory of the native purity of the human heart. Thomas Coke, who coöperated with Wesley in forming the first Tract Society, wrote a Commentary, which had an honorable place along with the works of Benson and Sutcliffe. Adam Clarke, unexcelled in learning and piety, wrote the greatest Commentary that has ever come from a single mind. That any one man could produce a monumental work of such vast learning would be unbelievable but for the actual presence of the volumes in bookshelves. As soon as the Methodists came into possession of the Foundry, provision was made for a book room, from which were sent forth books, pamphlets, and leaflets in vast quantities. After forty years the business was removed to a house adjoining the new City Road Chapel, and it has been continued at one place or another with increasing volume to the present time. It was this purely benevolent enterprise

that gave Wesley an income which would have made him a rich man but for the rigid enforcement upon himself of the rule "to make all you can, save all you can, and *give* all you can." During his lifetime he distributed more than $150,000, most of which was derived from the profits on his books.

In 1778 Wesley commenced a monthly publication, *The Arminian Magazine: Consisting of Extracts and Original Treatises on Universal Redemption.* It was the avowed purpose of this journal, as announced in the preface of the first number, "to counteract the poison of other periodicals" which were being published in the interest of higher Calvinism. However, the material used was not all of a polemical kind. It contained poetry, articles on scientific subjects, letters of travel, and even fiction, while "the marrow of experimental and practical religion" was set forth in biographical sketches and accounts of personal religious experience. The demand for a publication of high literary merit has kept the *Arminian Magazine* in existence up to the present hour, though the name has been changed more than once, and the *London Quarterly Review*, its successor, comes out once a quarter instead of once a month. In 1798 the name was changed to *The Methodist Magazine*, "its controversial warfare having been accomplished," and in 1821 Jabez Bunting prefixed the word *Wesleyan* to distinguish it from a similar publication of the Primitive Methodist Church. The present *Quarterly* is abreast with the best thought of the times and is a worthy exponent of the Methodism of the mother Church.

During the middle period of Methodism in Eng-

land noted writers continued to expound the doctrines of Christian experience and to defend them against assaults from many quarters. The great bulk of controversial literature during this period was made necessary because opponents renewed the attack upon the supposition that the movement contained such grave errors that it could not stand the clear light of critical judgment. "Whole volumes were devoted to arguments against Methodism, sometimes grave and respectful, often absurd and ignorant. It was not love of polemics that stirred so many Methodist pens, but the stern necessity of turning the enemy to the gate." After the controversy subsided on account of the general recognition of the honorable place that the Methodist Church had won among Christian denominations, Methodist scholars began to make valuable contributions to Christian literature without denominational bias and to take their places among the leading scholars of the world. William F. Moulton is generally regarded as one of the most distinguished modern scholars. In 1870 he was appointed on the committee for the Revision of the New Testament and in that capacity worked with such men as Lightfoot, Westcott, and Hort. William Burt Pope was the greatest master of systematic theology that British Methodism has produced. With intellectual sympathies that linked him to the past, he gathered up in compendious form the great volume of acquired truth that nothing might be lost in the period of transition soon to follow. Some of the men whose names shine upon the page of modern scholarship are W. T. Davison, Joseph Agar Beet, Scott Lidgett, and George G.

Findlay, and no one of any Church has obtained wider recognition as a Christian scholar than Arthur S. Peake, whose Commentary and writings upon the Bible and in interpretation of Christianity show that fervid evangelical faith can thrive amid the conclusions of thoroughly critical investigation.

While in England Methodism had to make its way under the shadow of the Establishment and in a population already committed to ecclesiastical attachment, America was virgin soil, and it was in the new country that the genius of the new movement was destined to unfold without let or hindrance into the Church that contains the greatest promise to coming generations. The germ of divine life, planted early in the soil of the new world, began to grow and to form for itself an organism, and the American Methodist Church is the result. Growing pains, storm and stress, and all other phenomena of expanding life have appeared, and in all the changes that have taken place, the discussions have been carried on, not only from pulpit and rostrum, but also in books, pamphlets, tracts, and periodicals. Succeeding stages have been recorded in official and private papers, as officially constituted leaders and other men of unusual ability have given circulation to their views. There is a bewildering abundance of literature to mark the track along which the Church has come. The political atmosphere was favorable to individual thought and expression, and the first impulse of every strong leader was to tell how things looked from his point of view, while the second was to put his thoughts into print for the benefit of the general public.

The circulation of books began with the arrival of Robert Williams, an Irish Methodist preacher, who landed in Virginia in 1769. So great was his zeal in publishing Wesley's works and other books that the Conference thought it necessary to order that no books should be published in the name of Methodists without official consent. Editions of the Discipline, minutes, and other official books were published from time to time, and in 1789 the Conference decided to establish a "Book Concern." This interest was committed to John Dickens, the most literary man among the preachers, in addition to his work as pastor in Philadelphia. The "book room" was a chamber in the rented parsonage, and the capital was $600, lent by the the agent himself. During an incumbency of ten years, Dickens sent out one hundred and fourteen thousand books, which had been printed by contract, the concern as yet owning no presses. When he died of yellow fever, his mantle fell upon Ezekiel Cooper, "a living encyclopedia in respect not only to theology, but most other departments of knowledge." In 1804, during Cooper's administration, which continued till 1808, the offices were moved from Philadelphia to New York, where the business has continued to remain and expand until it has become the largest religious publishing house in the world. Under John Wilson, Daniel Hitt, and Thomas Ware there was steady growth, but when a money crisis came in 1816, because of insufficient capital the business came near going to the wall. Joshua Soule, who was made agent in that year, placed a large loan in a bank in Baltimore and proceeded to re-

juvenate the "Concern." "The era of modern Methodist printing and publishing begins with his administration." After four years of service, Soule was succeeded by Nathan Bangs, who was for sixty years one of the most representative Methodists in the United States; "the founder of its periodical literature and one of the founders of its present system of educational institutions, the first Missionary Secretary appointed by its General Conference, the first clerical editor of its General Conference newspaper press, the first editor of its *Quarterly Review,* and for many years the chief editor of its monthly magazine and its book publications." The literary genius of this gifted Methodist preacher cropped out again in his illustrious grandson, John Kendrick Bangs.

At the time of the division in 1844 the Methodist Church had two flourishing publishing houses, one located in New York and the other in Cincinnati, and the amount of assets is indicated by the decision of the Supreme Court, which awarded the Methodist Episcopal Church, South, cash and other values totaling $414,000 as its share of the property. The list of Publishing Agents of the M. E. Church includes such names as George Lane, Levi Scott, Homer Eaton, George P. Mains, and Earl Cranston, and the catalogue of books printed by the House has become a volume. In addition to an enormous amount of current periodical literature, many books of permanent value have been issued, including such volumes as Foster's "Studies in Theology," the Crooks-Hurst Library of Biblical Literature, containing "Introduction to the Holy Scriptures," by

H. M. Harmon; "Biblical Hermeneutics," by M. S. Terry; "Theological Encyclopedia and Methodology," by George R. Crooks and John F. Hurst; "Christian Archæology," by C. W. Bennett; "Systematic Theology," by John Miley; and "History of the Christian Church," by John F. Hurst. The fields of biography, history, doctrine, and Biblical interpretation have been covered by diligent and talented writers. The works of Abel Stevens are voluminous and highly valuable, the most important being "The History of American Methodism." Henry C. Sheldon has written an excellent "History of the Christian Church," and also a "History of Christian Doctrine," along with a number of books, which reveal a strongly progressive attitude of mind. Under the editorship of the genial and erudite David G. Downey, both the Methodist Book Concern and the Abingdon Press are now kept busy issuing volumes of thorough scholarship and high literary merit.

The Louisville Convention, which organized the M. E. Church, South, in 1845, elected John Early and J. B. McFerrin Book Agents, and the General Conference of 1846 provided for a Publishing Agency under the direction of John Early, ordering that depositories be established at Louisville, Charleston, and Richmond. The report of the Agents in 1849 showed that assets exceeded liabilities by about $17,000. In 1854 the Publishing House was located at Nashville, with available assets estimated at not less than $386,000, but in the period of financial stringency which followed pecuniary difficulties were encountered, and the office of Financial Secretary

of Publishing Interests was created. Dr. Richard Abbey was secured for this office, and Dr. J. B. McFerrin was elected Book Agent. During the war the building was occupied and used by the United States military authorities, and in 1865 Dr. McFerrin went to Washington and obtained an order from President Johnson for the immediate restoration of the property to its owners. However, there was nothing left of value, except the bare building, and in 1898 the Government paid the House $288,000 as compensation in part for the use and abuse of its property during the war.

A. H. Redford, who was elected Publishing Agent at the General Conference of 1866, served for three quadrenniums. In 1872 the building was entirely destroyed by fire; and though a new and commodious structure soon replaced the old, the working capital had been so impaired that the House did not prosper. An investigation by the General Conference of 1878 revealed the fact that liabilities exceeded assets by more than a hundred thousand dollars, and J. B. McFerrin, who was elected Book Agent, "was virtually instructed to wind up the business, provided no way was found to save and continue it." The Agent and Book Committee hit upon the plan of issuing $300,000 in bonds, secured by first mortgage upon all the property of the House, and Dr. McFerrin went out before the Church to find a market. These bonds were taken by Methodist people through Church loyalty, and the Publishing House was saved. Dr. McFerrin served as Agent with great efficiency till his death in 1887, and Dr. James D. Barbee, who succeeded him, continued in office till 1902. The

General Conference of 1890 provided for an Assistant Book Agent, and D. M. Smith was elected to this office. When R. J. Bigham, who succeeded Dr. Barbee, resigned in 1903, Mr. Smith was elected Agent and Dr. A. J. Lamar was made Assistant. The General Conference of 1906 provided for two Agents of coördinate functions and authority and elected "Smith and Lamar" Publishing Agents. These two wise and efficient servants of the Church were continued in office till 1922, when ill health made it necessary for Mr. Smith to take an emeritus relation, and Capt. J. W. Barton was elected to serve with Dr. Lamar. The House is now supplying the demands of an ever-widening constituency, and the volume of business is rapidly mounting toward $3,000,000 a year. In recent years branch houses have been established at Richmond, Va., Dallas, Tex., and San Francisco, Calif.

Books have been issuing from the Publishing House of the Methodist Episcopal Church, South, in a steadily increasing stream. For a generation after the separation not a few undertook to set before the world the motives, aims, and ideals of the Southern branch of American Methodism and to justify its claim to a separate ecclesiastical existence. One of its most distinguished writers was Henry B. Bascom, who presented with matchless logic the claims of the Southern side in the controversy of 1844 and at the Louisville Convention and published such volumes as "Lectures on Infidelity," "Lectures on Moral and Mental Science," and "Lectures on Natural Theology." A. H. Redford wrote a "History of the Organization of the Methodist Episcopal Church,

South," and "Life and Times of Bishop Kavanaugh." Dr. William P. Harrison wrote "Theophilus Walton," "a Church classic during the age of doctrinal controversy," "The Living Christ," and a volume on Methodist Union. Dr. A. T. Bledsoe, a distinguished teacher of mathematics, demolished an erroneous philosophy and psychology with his "Examination of Edwards on the Will," and produced "A Theodicy," which is regarded as one of the profoundest pieces of Theological writing of any age. Dr. Thomas O. Summers, whose portly volumes on "Systematic Theology," still delight the hearts of all who love sound doctrine, was a happy controversialist with ability to state "Why I am a Methodist" in such conclusive terms that the reader can but wonder how anyone could read it without being persuaded. Other works to his credit are: Commentaries on the Gospels, the Acts, and the Ritual of the M. E. Church, South, a "Treatise on Baptism," a "Treatise on Holiness," and "Refutation of the Theological Works of Paine." "Elements of Divinity," by Thomas N. Ralston, long held its place as a standard in the Church and a textbook in the Conference course of study. Paine's "Life and Times of Bishop McKendree" is still considered second only to the Bible by Methodists of the older generation. Atticus G. Haygood aroused the Church to its duty to the negro by "Our Brother in Black," showed his ability as a critic in "Jackknife and Brambles," portrayed the matchless life in "The Man of Galilee," and painted a marvelous pen picture of Savonarola in "The Monk and the Prince." O. P. Fitzgerald, a genial and versatile

writer, produced biographies of Judge Longstreet, T. O. Summers, and J. B. McFerrin and wrote "California Sketches," "Centenary Cameos," and "The Menagerie." Charles B. Galloway, who was but little less famous as an author than as a pulpit orator, produced "Methodism a Child of Providence," "A Circuit of the Globe," and the "Life of Bishop Linus Parker." J. J. Tigert, who early distinguished himself as an exact scholar, published a "Handbook of Logic," "The Preacher Himself," "Theism," and a "Constitutional History of American Methodism," which is the most exhaustive book that has been written upon the subject. Dr. John A. Kern, through the authorship of "Christianity as Organized," has proved himself a historian of the highest order and produced a book worthy of a place along with Harnack's "Mission and Expansion of Christianity," Lindsay's "Early Church," and Sabatier's "Religions of Authority and the Religion of the Spirit."

One of the most notable books ever brought out by the Southern Methodist Publishing House is "A History of Methodism, by Holland N. McTyeire, D. D., one of the Bishops of the Methodist Episcopal Church, South." The reader is reminded by its style and manner of Green's "Short History of the English People." Its striking incidents, bits of biography, and apt quotations make it as interesting as a novel, and its fidelity to fact will long keep it in the central place among Methodist histories. A no less readable book is the companion volume by Bishop H. M. Du Bose, written to bring the narrative down from 1884 to 1916. W. P. Lovejoy has written

upon "Methodism in the United States," and various writers have recorded the course of Methodism in different States and sections. Many excellent biographies have been written, the last and most notable of which is "The Life of Thomas Coke," by Bishop Warren A. Candler.

Among the books of a more popular and less technical style, Hudson's "Methodist Armor" should be mentioned. This little volume has remained for more than forty years as the best exponent of Methodist doctrine and polity in existence. As a clear exposition of the essential truths of the Christian religion, Dr. W. F. Tillett's "Personal Salvation" is unrivaled. Among the more recent books that have been issued by the Publishing House, "Fundamentals of Methodism," by Bishop E. D. Mouzon, seems destined to have the widest circulation and to exert the largest influence. It is the best interpretation of the spirit and genius of Methodism that has appeared. But time and space would fail if an attempt were made to record even a tithe of the books going forth from the Publishing House. And the great work has only begun. The scholars of the Church are growing, the horizon of its ministry is enlarging, its thinkers are maturing, and the Publishing House will become more and more the medium through which the best thoughts of the leaders in thought and action will be distributed throughout the Church and the world.

Besides, the Publishing House is not only a producer of books. It is also a distributing agency through which the product of all other publishing companies may be obtained. The alert Agents are

in touch with the best publishing houses in every country where the English language is spoken, and they obtain the best that each has to offer. They place on display at Annual Conferences and other gatherings the choicest offerings of the English-speaking world, and they are doing their part to make the ministry of the Methodist Episcopal Church, South, equal in intelligence to any in the world.

The first successful Methodist periodical in America was the *Western Christian Monitor*, a monthly magazine of forty-eight pages, established by Rev. William Beauchamp "to defend the doctrine of the Trinity and other teachings of evangelical Christianity." *The Methodist Magazine*, which was ordered by the Conference of 1796, appeared in 1797 and 1798; but when John Dickens, upon whom the burden of publication rested, died, it was discontinued. The title page of the first copy read as follows: "*The Methodist Magazine*, for the year 1797, containing Original Sermons, Experiences, Letters, and other Religious Pieces; together with Instructive and Useful Extracts from Different Authors." This magazine, which was begun again in 1818, was the only publication controlled by the Church until the establishment of the *Christian Advocate* in 1826. It is the antecedent of the *Methodist Review*, which is the leading exponent of Methodist doctrine and a forum for a free and candid discussion of religious subjects. The *Review* was edited by the Book Agents prior to 1832, and from that date to 1840 by the editor of the *Christian Advocate*. In 1840 George Peck became the editor, and in 1848 he was succeeded by John McClintock. D. D. Wheden, who was elected in 1856,

retained the editorship for twenty-eight years. He was succeeded by Daniel Curry, who died during the quadrennium, and J. W. Mendenhall served from 1888 to 1892. William V. Kelley, elected in 1893, continued as editor for a quarter of a century and at his death was succeeded by Dr. George Elliott, under whose able hand the *Review* easily ranked among the best publications of its kind.

At the first session of the General Conference of the M. E. Church, South, the publication of the *Methodist Quarterly Review* was authorized, and Henry B. Bascom was elected editor. After four years of service he was elected bishop, and David S. Doggett succeeded him, remaining editor for two quadrenniums. At the General Conference of 1858 the editorship of the *Review* was made one of the duties of the Book Editor, and this publication was edited by Thomas O. Summers until the collapse of the business of the Publishing House in 1862 made it necessary to suspend. In 1867 Albert Taylor Bledsoe began in Baltimore the publication of a quarterly known as the *Southern Review*, which immediately attracted the attention of the whole continent and began to exert an influence beyond the sea, "where its editor was freely spoken of as America's great thinker." In 1870 the General Conference accepted Dr. Bledsoe's proposition that the Church adopt the *Review* as its representative connectional publication, and this relation was continued until the death of the illustrious editor in 1877. When the enterprise was resuscitated by the General Conference of 1878, J. W. Hinton, of the South Georgia Conference, was chosen editor. After serving for

two years without remuneration, Dr. Hinton resigned, and the burden was again thrown upon Dr. Thomas O. Summers, who carried it until the time of his death, in 1882. W. P. Harrison then served for three quadrenniums, being compelled, on account of an incurable physical affliction, to decline to stand for reëlection in 1894. J. J. Tigert became editor immediately after Dr. Harrison and held the office until his election to the episcopacy, in 1906, bringing into his work the product of an accurate and technical scholarship equal to any in the Church. Succeeding Dr. Tigert, Gross Alexander continued as editor until his lamented death, in 1915, when he was followed in the office by Dr. H. M. Du Bose, who gives this estimate of his predecessor's work: "As editor of the *Methodist Review* Dr. Alexander achieved an international reputation. He was progressive in the best sense of the word, but likewise conservative in his hold upon things fundamental. He kept in sympathetic touch with the intellectual movements of the world and displayed great skill in selecting the work of the best writers for the pages of his publication. The issues of the *Review* under his editorship will constitute a series of volumes to be valued for their intrinsic worth and also as a certain mark of the literary and intellectual advancement of the Church in the early years of the twentieth century." Dr. Du Bose edited the *Review* with conspicuous success for the remainder of the quadrenniun, and when he was elected bishop, in 1918, the editorship fell upon Frank M. Thomas, who maintained the high standard set by his predecessors, in spite of unbearable bodily pain, until his tragic death in 1921.

The Methodist Quarterly Review, which rejoices in the same literary ancestry as the *Review* of the Methodist Episcopal Church, also, like it, occupies a unique place in the literature of the Church. It renders a service that no other publication can properly and successfully render. Its function is thus indicated by a former editor, Bishop Du Bose: "A literary organ of the highest grade has always been regarded as indispensable in the publication lists of a Church. The Church needs, and the logic of its thought demands that there be maintained, a medium through which it may sound the testing notes of doctrinal integrity and orthodoxy. This office falls to the Church *Review* as to no other denominational agency." Methodism is a growing Church in a changing world, and it needs a competent exponent of its thought and life in the form of a *Review,* in the pages of which questions may be discussed with an elaborateness and freedom not practicable in any other organ. As long as a Church is vital it will continue to have thinkers who will display freshness and originality in their effort to comprehend the truth, and the attempt to suppress expression and to confine thought to ancient molds is heresy. But a free discussion of debatable theological questions in popular publications by untrained and incompetent minds would produce unlimited confusion and unsettle many people. Forsyth says that "the worst heresy is quackery." The *Review* has always been a forum, upon which earnest minds may set forth in reasoned order their best thoughts "without fear or favor," and this liberal policy has

won for it an enviable place in the field of religious journalism.

Early in the history of Methodism in America the religious newspaper was found to be a necessity. It has done more than any other agency, except the pulpit itself, to develop an informed and intelligent membership. It carries the information and inspiration without which the concerted action required by great enterprises like the Centenary and Christian Education Movements would be impossible. By its weekly visits it not only keeps the ministry informed concerning the progress of the Church, but by going directly into the homes of the people it supplements the work of the preacher by preparing the leaders of the congregation for the message and by reënforcing the work of the pulpit after the message has been delivered. The Conference organ conveys to each section of the Church a knowledge of what has been taking place in every other section and knits the Conference into a unit through its service as a clearing house for all the interesting and stimulating occurrences within its borders. From the rounds of the presiding elders to poundings and revivals the whole bill of fare is palatable to preachers and all other officials of the Church, and what it may sometimes lack in literary merit is abundantly atoned for by its gain in "local color." The time does not seem far distant when a Conference organ will be placed in every Methodist family.

Zion's Herald, the first weekly religious newspaper published in the interest of Methodism in America, was begun in Boston by the Society for Giving and Receiving Religious Intelligence in 1823. In 1825

the *Wesleyan Journal* appeared in Charleston, S. C., and a little later in the same year the *Religious Messenger* appeared in Philadelphia. In September of the following year the first number of the *Christian Advocate* was issued in New York. The Book Concern, which published the *Advocate*, bought the *Journal* in 1827 and the *Herald* in 1828, and, combining them with the *Advocate*, continued the publication as "the *Christian Advocate and Journal and Zion's Herald.*" "Notwithstanding its voluminous nomenclature," remarks Bishop Hurst, "the paper survived." The first *Advocate*, though published without the authority of the General Conference, bore the imprint, "Published by N. Bangs and J. Emory for the Methodist Episcopal Church," and informed the public that it would "be published every Saturday on an imperial sheet, at two dollars a year, if paid in advance, or $2.50 if paid within six months," adding the explanation that no subscription would be "considered as paid in advance unless the amount be offered by the subscriber, without waiting to be called on for it." This little scheme for tempting the reader to come up voluntarily and pay for his paper is thus seen to reach all the way back to the beginning. The General Conference of 1828 adopted the *Advocate* and elected Nathan Bangs as editor. In 1833 a corporation, which had bought the *New England Christian Herald* two years before, bargained with the Book Concern for the name "Zion's Herald," and that part of the name was dropped from the paper, which shed the *Journal* part also in 1866, thus returning to the original name, which it bears to this day. This *Advocate* claims the

distinction of having the longest unbroken history of all Methodist periodicals. It has been edited by B. Badger, Nathan Bangs, Samuel Luckey, Thomas E. Bond, George Peck, Abel Stevens, Edward Thomson, Daniel Curry, Charles H. Fowler, James M. Buckley, George P. Eckman, and James R. Joy. Dr. J. M. Buckley, whose period of service lasted from 1880 to 1912, when he declined reëlection on account of age, was for a score of years the most influential man in the General Conference and in the Church. When George P. Eckman resigned to go back into the pastorate in 1915, Dr. James R. Joy, who had spent all the years of his manhood in editorial work and had served as assistant editor of the *Advocate* since 1904, was elected to the editorship. Though a layman, Dr. Joy has proven no less acceptable than the illustrious divines who preceded him. While *Zion's Herald* is owned by a private corporation, it is run in the interest of Methodism and is in perfect sympathy with the large undertakings and progressive tendencies of the Church. One of its most famous editors was Charles Parkhurst, who held the helm until death brought to a close a generation of valiant service. His brilliant successor, Dr. L. O. Hartman, already stands among the most noted religious editors of the country.

The General Conferance which met at Cincinnati in 1836 established at Nashville, Tenn., the *Southwestern Christian Advocate* and appointed Thomas Stringfield, a member of the Holston Conference, editor. This paper was the forerunner of the *Advocate*, the general organ of the Methodist Episcopal Church, South. In 1840 John B. McFerrin entered

upon a period of editorial service with this journal which lasted for eighteen years. The first General Conference of the Southern branch of Methodism changed the name to the *Nashville Christian Advocate* and elected Moses M. Henkle as assistant editor. When Dr. McFerrin was elected Book Agent in 1858, Holland N. McTyeire succeeded him as editor of the *Advocate* the same Conference dropping *"Nashville"* from the name and making it simply *Christian Advocate.* Publication was interupted by the Feberal invasion, and when Dr. McTyeire was elected bishop in 1866 Dr. Thomas O. Summers, of the Alabama Conference, was chosen as his successor. In 1878 Dr. Summers felt that his duties as Book Editor were sufficient for his declining strength, and O. P. Fitzgerald, of the Pacific Conference, was elected editor. For a period of twelve years Dr. Fitzgerald infused a spirit of earnest piety and genial humor into his writing, and the growing numbers and increasing strength of the Church gave the *Advocate* a constituency which made it possible for it to become one of the greatest religious journals upon the continent. He was succeeded in 1890 by E. E. Hoss, whose vigorous pen commanded the respect of all judges of good literature. When Dr. Hoss was elected to the episcopacy in 1902, George B. Winton succeeded to the editorship and for eight years gave the *Advocate* readers the benefit of his catholic spirit and highly cultivated mind. Thomas N. Ivey was called by the General Conference of 1910 from the *Raleigh Christian Advocate* to the General Organ and until his sudden death in 1923 wrote with a lightness of touch which made the *Advocate* a delight to a constantly in-

creasing number of readers. The present incumbent, Dr. Alfred F. Smith, is a knightly and courageous soul, too kind and gentlemanly to utter a single harsh word and yet too true to convictions to suppress the truth.

In the matter of periodical literature the two great branches of American Methodism have different policies. The M. E. Church has no one paper which covers the whole connection as a general organ, but the General Conference divides the Church into areas and supports an organ in each, providing a certain amount of material for each paper through a general editor and electing all the editors. The M. E. Church, South, has one general organ supported by the General Conference and sixteen Conference organs, each of which is supported by one, two, or several Annual Conferences. Each policy has its advantages. The area plan assures larger financial support and commands more adequate editorial service. The Conference plan evokes more local pride and makes pastor and people feel a greater responsibility for the circulation and success of their paper. While a change of policy has been frequently considered, the Southern branch has found that the Conference plan meets the need so well that a change does not seem advisable. The list of the sixteen Conference organs, with their respective editors, is as follows: *Baltimore Southern Methodist,* S. K. Cockrell; *Richmond Christian Advocate,* J. M. Rowland; *North Carolina Christian Advocate,* A. W. Plyler; *Southern Christian Advocate,* R. E. Stackhouse; *Florida Christian Advocate,* J. E. Wilson; *Wesleyan Christian Advocate,* A. M. Pierce; *Alabama Christian*

Advocate; M. E. Lazenby; *New Orleans Christian Advocate,* H. T. Carley; *Methodist Advocate* (Tenn.), J. A. Burrow; *Methodist Advocate* (W. Va.), W. L. Reid; *Central Methodist,* T. L. Hulse; *St. Louis Christian Advocate,* C. O. Ransford; *Arkansas Methodist,* A. C. Millar; *Texas Christian Advocate,* P. E. Riley; *Oklahoma Methodist,* D. H. Aston; *Pacific Methodist Advocate,* W. H. Nelson.

One brief chapter can give but little more than a hint of the use that Methodism has made of the press. No mention has been made of the *Christian Guardian,* the most influential religious publication in Canada, of W. H. Fitchett, whose "Life of Wesley" comes from Australia, or of the vast literature that is being circulated through the Sunday school, the Epworth League, and the Board of Missions. A full account of this "branch of the service" would require a volume. And yet the great era of Methodism's literature and journalism lies ahead. It dazzles the imagination to think what a generation may bring forth at the Methodist Publishing House.

CHAPTER VI

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE EDUCATIONAL ANSWER—THE EPWORTH LEAGUE

FITZGERALD S. PARKER, D.D.,

General Secretary of the Epworth League

THE young people's religious society, the genus of which the Epworth League is a species, is to be taken as a part of the young people's movement, a somewhat heterogeneous group of expressions of a new and growing self-consciousness of youth that came to a focus in the mid-nineteenth century. This movement became manifest in efforts to gain educational advantages for those whose circumstances had deprived them in earlier adolescence; in associations for musical and artistic cultivation, including such wisely varying degrees of virtuosity as the country singing school and the Handel and Haydn Society; for the rescue of drunkards and the inculcation of temperance through the Good Templars and other temperance societies; in missionary societies, for which the Haystack meeting had set the pattern, and in some instances for the advantage of classified wage earners in contentions with employers. These last, however, were not specifically youthful.

It was in the direction of religious propaganda and culture that the young people's movement came to its best and most powerful and most permanent ex-

pressions. The prevailing type of religion of the period was distinctly evangelical, and the main reliance of the Churches for growth and extension was upon evangelism. Great names, such as Finney, Lyman Beecher, Nettleton, and Moody, stand out, and an unnamed host of Methodist and Baptist preachers by their conviction and eloquence shot the nation through and through with the truths of the gospel and the terrors or the joys of the world to come, thus overthrowing the rampant infidelity and blatant skepticism of the Revolutionary and early constitutional periods. The more or less conscious, and now perfectly obvious, defect of this dominant evangelism was the absence of adequate means for the conservation of the harvests reaped by the evangelists of the day. Except in the Methodist Churches, Calvinistic theology prevailed and may be, at least in part, charged with the deplorable lapses that that system itself declared to be impossible while in its practical outworkings rendering the more probable. But, with nothing but the soon stereotyped and narrowly limited class meeting to meet the need, the practical results in Methodism were such as to exclude boasting. The Sunday school indeed was developing; but until 1846, when Horace Bushnell published his epoch-making sermons on "Christian Nurture," the Sunday school was engaged in a process the end of which was the preparation of material for the annual revival. In our own day the pendulum may have swung too far in the opposite direction, but the due appreciation of religious education had not come even by the beginning of the present century, if indeed it has yet

arrived. Amid such conditions arose the young people's religious society, both instinctively and rationally designed to complement the prevailing system by adding an agency that would conserve and cultivate the newly born spiritual life of young Christians.

The young people's society was a development rather than a discovery. Indeed, such societies, at least anticipations, are generically related to the English Societies for the Reformation of Manners, organized by Anthony Horneck in London in 1668. These were active and numerous in the time of Wesley. One of the extant sermons of Whitefield was preached to one of their conventions. It is interesting to note that in 1667, in New England, Cotton Mather belonged to a young men's society that had regular meeting on Sunday evenings. He says: "There we constantly prayed and sang a Psalm, taking our turns in such devotions. We then had a devout question, proposed the week before, whereto anyone present gave what answer he pleased." Some years ago I saw in the *Outlook* a facsimile of the constitution of young people's societies organized later by Cotton Mather himself.

Strongly influenced by the writings of Charles G. Finney, George Williams, a London draper, organized his society for the evangelization of young men in the trade. In 1851 this beginning in America took the form and name of the Young Men's Christian Association and in 1855 gave rise to the Young Women's Christian Association. No other religious organization, except the Churches, has so profoundly and mightily influenced the growth and forms of our

Christianity in America. But the kinship of the Epworth League is rather with the other societies that have been mentioned and with a number of the same sort that sprang up in the wake of the great revivals and in Churches of which the pastors were seriously concerned for the religious steadfastness and growth of their young people. A young pastor in New York, the Rev. Theodore Cuyler, in 1860, organized a young people's religious society and seven years later transplanted the idea in his new pastorate, the Lafayette Avenue Presbyterian Church, Brooklyn. Under similar conditions a Baptist pastor organized a young people's society at Marengo, Ill., which is still in existence. Sunday school teachers' meetings and young men's prayer meetings in many places groped after the same ends with more or less local success. In the Rayne Memorial Church, New Orleans, there was a young people's prayer meeting in 1878. Without written constitution or formal organization, the members of this society engaged in various social activities. Sunday school classes were organized with good results. But it remained to the Methodist Episcopal Church to attempt to give the movement a Church-wide scope through the organization of the Lyceum, which was indorsed by the General Conference of 1876. The Lyceum proved unsuccessful despite its high auspices.

The great event in the appropriation of the young people's movement by the American Churches was the organization by Dr. Francis E. Clark, in the Williston Church, Portland, Me., on February 2, 1881, of the Young People's Society of Christian

Endeavor. The plans of the organization were partly appropriated and adapted from those of Dr. Cuyler's society, the Young People's Christian Association, as Dr. Cuyler's leading idea, in turn, had been derived from the Young Men's Christian Association. The motto of the latter, "Young Men for Young Men," he rendered: "Young People for Young People." In 1892 Dr. Cuyler thus wrote of the relation of the Christian Endeavor Society to the Young People's Christian Association in the Lafayette Avenue Church:

> Several years ago an account of this vigorous association fell under the eyes of the Rev. Dr. Francis E. Clark, who was then pastor of a Church in Maine. He came to our Church and learned more of the work carried on by our young people. Last winter Dr. Clark addressed a letter to their secretary, in which he said: "I had heard of the Lafayette Avenue Church Young People's Association and had read an account by Dr. Cuyler in regard to it, which led me to believe that a young people's society might be made to do efficient work for a Church with which it was connected, an experience which had not been true of many such societies with which I had been acquainted. That thought was certainly an inspiration to the first Christian Endeavor Society.

It is essential that we keep in mind that the rise of the young people's religious society was closely related to revivalism. I therefore quote from Dr. Clark's book, "The Children and the Church," throwing light upon this relation:

> In the winter of 1880-81, in connection with some Sunday school prayer meetings, quite a large number of boys and girls of my congregation seemed hopefully converted. Their ages ranged from ten to eighteen, most of them being over fourteen years old. The question became serious. How shall this

band be trained, how shall they be set to work, how shall they be fitted for Church membership? . . . Stimulated and guided by an article of Dr. Cuyler's concerning a young people's association in his Church, I asked the young Christians to my house to consider the formation of a society for Christian work. They responded in large numbers; and, after talking the matter over, finding them eager and willing to enter upon religious duties, we formed a Society of Christian Endeavor of some sixty members.

While none of the features of the Young People's Society of Christian Endeavor was absolutely new, together they formed a happy combination that made it very practical. It was sufficiently detailed to afford guidance to the inexperienced young Christians who sought a mode of service, while it was sufficiently flexible to be easily adapted to many varying conditions. It is a fact that railroad and ship and institutional Endeavor Societies arose very early in the period of expansion of Christian Endeavor. There seemed to be no set of conditions in which the essential principles could not easily be applied. Pastors who were working at the same problem that Dr. Cuyler and Dr. Clark had tackled were attracted by newspaper accounts of the Portland Society, and in response to their requests Dr. Clark circulated mimeographed copies of the model constitution. In England, Australia, and Germany the Society was organized in the same way. Enthusiastic pastors became boosters. Six years after Dr. Clark's beginning in Portland it was reported that there were seven thousand Societies with nearly half a million members. Great conventions, skillful publicity, enthusiastic promotion, the wise use of the printing press, and the attractive personality of the men who

led the movement do not wholly account for the unparalleled success of the Christian Endeavor Society. Dr. Washington Gladden, in "The Christian Pastor and the Working Church," says of it:

> The impulse that has been given to the religious activity of young people of the Churches is one of the notable events of recent history. It is not too much to say that the rise of the Society of Christian Endeavor has made even skeptics see that it is hazardous to count Christianity among the spent forces of modern civilization. . . . In the days when men are talking about the decadence of faith, here is a demonstration of religious enthusiasm scarcely paralleled since the Crusades.

Certainly this device supplied a real and keenly felt want in the organization of the Protestant Churches. The time was ripe for such an addition to the organizations of the local Church, and the Christian Endeavor Society was well adapted to the demands of the Churches. It came at the accepted time.

But it is to the principles of Christian Endeavor chiefly that we must look in order fully to account for its remarkable success. Similar societies had existed and had made attempts at wider organization. Even the name was not new, and the pledge had a number of precedents, but in Christian Endeavor the elements met in happy combination. Essentially the Society is composed of young Christians, and its avowed end is their upbuilding in Christian life through fellowship, testimony, varied activities, and responsibility. Lest it become exclusive, it admits an associate membership composed of young people who are not confessing Christians, who become the objects of solicitude and personal

work on the part of the active (or confessing) members, a field for personal evangelism. It was the earnest purpose of the promoters to make each local Society an integral part of the local Church in which it was organized and to place its direction under the pastor and officiary of the Church. Its features were a weekly prayer meeting with pledged participation by the members, a monthly consecration (or roll call) meeting, the commitment of Christian work of various kinds, as well as the care of the Society itself, to committees, which were responsible and made written reports to the monthly business meeting and the pledge. This last, indeed, should be spelled with a capital, as it was and is most emphatic among the devices for keeping the membership alive and faithful. From the first, conventions have been important means of advertising and of preserving the vitality of the movement.

As popular as was the Young People's Society of Christian Endeavor, it did not wholly supplant the other young people's societies in the Methodist Churches, both North and South, although it was extensively organized in their congregations. I have before me a list of the representatives of five young people's religious societies which in 1889 had obtained considerable recognition in the Methodist Episcopal Church, who came together on May 14 and 15 of that year in the Central Methodist Church, Cleveland, Ohio, at the invitation of the pastor, the Rev. C. F. Dimmick, for the purpose of consolidating them in a denominational society. These societies were the Oxford League, founded by Dr. J. H. Vincent in 1884, with an ambitious educational

program; the Young People's Methodist Alliance, born at the Desplaines Camp Meeting in 1883 for the purpose of seeking the best development of the spiritual life; the Young People's Methodist Union, which was formed in Boston, Mass., for the purpose of federating societies of various names already organized in the Methodist Churches; the Methodist Young People's Union, organized in Detroit in November, 1877; and the Methodist Episcopal Alliance of the North Ohio Conference, organized in Ashland, Ohio, in September, 1888. Although a number of Endeavor Societies and others, especially the Oxford League, existed in the Methodist Episcopal Church, South, there was none that had wide recognition by the Church or had obtained extensive organization except the Christian Endeavor Society. A federation of young people's societies of the Methodist Episcopal Church, South, in Southern California had been effected in 1889 by Dr. H. M. Du Bose, the pastor of Trinity Church, Los Angeles, and out of this federation were to come influences of great moment. The Epworth League was formed by the merging of the five societies named in the Methodist Episcopal Church on May 15, 1889.

In compliance with a memorial from the Los Angeles federation the General Conference of the Methodist Episcopal Church, South, in 1890 authorized and instructed the Sunday School Committee to add to their duties the following:

> And they shall also cause to be organized Young People's Leagues, having for their object the promotion of piety and loyalty to our Church, education in Church history, and their encouragement in works of grace and charity, and shall pre-

pare suitable Constitutions and By-Laws for the same, together with such other literature as may be required for their successful operation. (Discipline, 1890, Paragraph 243.)

The committee on whom devolved this trust was composed of T. J. Magruder, Baltimore Conference; J. H. Carlisle, South Carolina Conference; George A. Dazey and J. D. Hamilton, Tennessee Conference; and J. R. Pepper, Memphis Conference. These are notable names in Methodism. In the autumn of the same year their plans were published. The name taken for the society was that of the Methodist Episcopal Church Society, the Epworth League, and the plans for it differed but little from those of the Cleveland merger. About the same time the Epworth League was organized in the Methodist Church of Canada also.

As in the Methodist Episcopal Church, South, the young people's society was provided for by General Conference authorization of the Sunday School Committee to plan and act in 1890, Bishop Du Bose has always claimed that it was the first denominational young people's society. But though not a success, it must be remembered that the Lyceum was recognized by the General Conference of 1876 and that Bishop Vincent's Oxford League was approved by the Centennial Conference of 1888. However, the question of precedence is not of so great moment as the fact that the General Conference of the Methodist Episcopal Church in 1892 "accepted the new society from the hands of its founders, recognized it officially and formally, and gave it a constitution. It elected the Rev. Joseph A. Berry editor of the *Epworth Herald* and provided

for the oversight of this newest of its great institutions. Bishop FitzGerald was made its first president, and the connectional Board of Control appointed by the General Conference elected the Rev. Edwin A. Schell, pastor of the First Methodist Episcopal Church of Yonkers, N. J., General Secretary." (Dr. Dan B. Brummitt.) Thus thoroughly furnished with all the machinery of the connectional agency, the Epworth League in our sister Methodism continued its already auspicious career. In our own Church, on the contrary, while the society was organized and commended to our ministers and members, it was placed under the direction of the Sunday School Committee (now a General Board), with no highly specialized advocacy or oversight, and with a column in the *Christian Advocate* as its only publicity and official organ of expression. So inadequate was the provision of the General Conference of 1890 that Dr. S. A. Steel, who four years later was elected General Secretary and Editor, and who could not have been unaware of the fact, seems quite to have forgotten that there had been an Epworth League in Southern Methodism earlier than 1894. In the *Southern Christian Advocate* of February 8, 1923, he writes:

> At the General Conference in Memphis in 1894 he (that is, Dr. Du Bose) advocated it with such earnestness and ability that he got a measure adopted creating the League, giving it a Board of Control, a General Secretary, who should also be the editor of the paper which the measure authorized to be published in its interests, and directing the salary of the editor to be paid by the Book Committee.

There is a contrast in the degrees of success

achieved by the Epworth League in the Southern Methodist Church when compared with its Northern sister that is striking and the logical result of the difference between the thorough furnishing of the latter and the orphan dole handed out to the former. I quote from Dr. Dan B. Brummitt, for many years editor of the *Epworth Herald*, now the editor of the *Northwestern Christian Advocate:*

> The news of the Cleveland merger was received by the young people of the whole Church with an enthusiasm that swept everything before it, and the record of the first year or two amazed the most sanguine. Not only did the societies constituting the local membership of the five organizations merged at Cleveland swing into line with a shout, but everywhere pastors saw that now they had a chance to put their young people into a fellowship that should be large enough for all needed inspiration and yet compact enough to admit of all manner of Church training and direction, assuring a measure of efficiency not before possible. And the practical mind of the pastorate lost no time in putting the great new idea into operation.
>
> The end of the first year saw the League firmly established in the affection and confidence of the Church, and on June 1, 1890, the next epoch-making development of the work befell, the publication of the *Epworth Herald*, with Joseph F. Berry as its editor.

While in the Southern Methodist Church the Epworth League was not unfavorably received, its prosperity was not comparable with that of the vigorous plant in the North. Accurate statistics of the numbers of Chapters and members are not to be had for the earlier years, but the fact that at the conclusion of the eighth year of the life of the League the *Epworth Era* had but four thousand subscribers, against the magnificent circulation of one hundred

and twenty-five thousand for the *Epworth Herald*, if not altogether an accurate basis of comparison, is certainly significant.

The organization of the Epworth League in both the great branches of Episcopal Methodism was a criticism of the Young People's Society of Christian Endeavor. No denomination of Christians is freer from narrow sectarianism than the Methodist Episcopal Churches, and none would more gladly and heartily have adopted the Endeavor Society than they had not the Methodist leaders, deeply feeling responsibility for the training of the young people of the Church, thought that they had ample reasons for substituting a denominational society. Had it met the needs of Methodism, they would certainly have given official sanction to the popular and rapidly growing Christian Endeavor Society. On the part of the Endeavor Society the implied and expressed criticism by the Methodists was resented, and, if politeness never failed in their relations, there was lack of cordiality. The criticism was that there were in Methodism certain distinctive teachings that could be preserved only by means of a young people's society giving emphasis to these teachings. Especially did this hold of the doctrine of conversion and related subjects. This being true, it followed that the conception of Christian experience entertained in the Methodist Churches must be distinctive. Methodism had its origin in the greatest revival that Church history records; hence its Church life was typed in a very distinct way. As the Society of Christian Endeavor was nondenominational, already serving over thirty denominations, a sort of

neutrality was forced upon its leaders. Its literature never reached the evangelical clearness and fervor that Methodists deemed necessary for the preservation of some of the great values that had been inherent in Methodism from the beginning. It is true, Christian Endeavor from the first insisted upon the title to being interdenominational and emphasized the responsibility of the local society to the local Church and pastor; but the theory was impossible of full realization, and the life of the organization and the spirit of its literature, emanating from an extra-Church source, did not and could not meet the needs of Methodist Churchmanship.

In addition to the aversion of the Methodists to having the life of their young people largely directed from without the Church, there was a very serious objection to the pledge feature of the Christian Endeavor Society, which the Christian Endeavor leaders deemed fundamental. Here it is; let him who will judge whether it is a correct interpretation of the Christian life or a proper obligation for young Christians to assume:

> Trusting in the Lord Jesus Christ for strength, I promise him that I will do whatever he would like to have me do; that I will make it the rule of my life to pray and read the Bible every day and to support my own Church in every way, especially by attending all her Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and take some part aside from singing in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord

and Master. If obliged to be absent from the monthly consecration meeting of the Society I will, if possible, send at least a verse of Scripture to be read in response to my name at roll call.

In this obligation, which neither the present generation of Endeavorers nor their fathers were able to bear, we have almost hopeless confusion of essentials and incidentals of the Christian life. Sending a verse to be read at roll call is placed on the same level with daily prayer and Bible reading. We have here an interpretation of the Christian's duty required by the Lord and Master as regular attendance on all the Sunday and midweek services of the Church. As important as these are, attendance upon the prayer meeting can scarcely rank in the category of the essentials of the Christian life. If it does, we are certainly a Church of apostates. It is pharisaism to bind the spiritual life by external rules. The Wesleyan rules for the United Societies are merely a *résumé* of the New Testament requirements of the Christian life and conspicuously refrain from imposing details upon Christian believers. To have deliberately come under the binding obligation of such a pledge, leaving as the only loophole of exception the condition, "some reason which I can conscientiously give to my Saviour," is to invite the young Christian to become a casuist and to substitute a subtle process of reasoning for reliance upon the quick and sure dictates of an enlightened conscience.

The Methodist position was at one with that taken by the Northern Baptist Convention a year later when, for reasons similar to those by which Meth-

odist leaders had been moved to organize the Epworth League, the Baptist Young People's Union was set up. Other denominational societies followed, but we need not turn aside to trace their origin and history. Our concern for the remainder of this chapter shall be with the principles and work of the Epworth League.

Having sketched the process by which the needs and capacities of youth for religious organization and employment came to general recognition in the Churches, enumerated the principles of the Christian Endeavor Society and noted the points of criticism that induced denominations, especially the Methodists and the Baptists, to form denominational young people's religious societies, I will now describe the Epworth League, keeping in mind that it is but a part of the larger young people's movement. George Albert Coe says that "underneath the whole movement is the great sustaining fact of the rapid growth of the social impulse during adolescent years"; a "new emphasis upon the social aspects of the gospel"; "a general awakening of the powers of the young," "popular education," "industrial conditions," and "revival movements such as those of Mr. Moody and Professor Drummond." All this has been traced with illuminating thoroughness by Mr. Frank Otis Erb in "The Development of the Young People's Movement" (University of Chicago Press, 1917).

The Epworth League is organized to meet the problems of the young people of the Church. It recognizes fully that there are differentiating conditions in the various stages of adolescence that to a

certain extent segregate young people. The late Dr. B. M. Palmer said to me about the time of the high tide of the Christian Endeavor movement: "I do not know about this young people's movement. It has always been my effort as a pastor to keep the young people and the older people together in the Church." This great man then spoke in the language of a day when the main difference between the young and the old was supposed to consist in the amount of knowledge and experience that had been accumulated by each class. That hypothesis is no longer tenable. The social impulse, closely related to sexual development and its tremendous influence upon mind and body, and the emotional and intellectual disturbances of the period of youth, make their own demands upon the community, including the Church as well as the school and the home. The Epworth League, with the modern Sunday school, constitutes the Church's recognition of the specific requirements of youth and her determination to supply them. Religious expression must be given to these basic impulses, else the youth will probably be lost to religion.

1. The personalization of religion is provided for in the devotional meetings of the Epworth League and, indeed, in the whole Department of Spiritual Work. In the original Wesleyan organization the smaller groups of Christians met weekly for the recountal of experience and advice by a mature Christian. These class meetings were the isles of safety in which new converts from the world, who were still compelled to live in the world, their former ungodly environment unchanged, were enabled to find

a stabilizing influence in a brotherhood and by the frequent expression of their experience of the Lord's dealing with their souls to relate what they had seen and felt to their whole life's problem and to the social demand of religion. If these "babes in Christ," most of whom were mature in years, required some such device, how much more the youth in whose experience a religion of tradition and inheritance must become a consciously experienced knowledge of Christ, related to life as it is unfolding within and before him. His religion in this way obtains articulation and definiteness. The often crude attempts to put into words the content of experience lifts personal religion out of the mists into the clear light. It is this process that all religious education leads up to. But religious education can only lead up to it. By encouraging youths to relate their experience in a social meeting the Epworth League not only conserves spiritual life, as did the Wesleyan class meeting, but maintains the Methodist emphasis upon evangelism. Spoken testimony is still the great means of leading men to Christ. Well-marked experiences of the evangelistic type are characteristic of youth. A more reasoned and less emotional form of Christian experience doubtless characterizes the passing from darkness into light of more mature persons; but youthful conversion is the kind that admits of explicit testimony and demands testimony in deed and word. In turn, its testimonies are a potent force for evangelism.

2. The broadening socialization of youth is marked by distinct stages. The child plays alone or with a playmate. Boys and girls of twelve form gangs, in

the teens they form cliques, and in later adolescence they are prepared to catch a vision of community, of country, of the world as their environment and sphere of action. This complete socialization is not usually achieved. The cause of the failure is restrictive environment. If it is not achieved in youth, the subject will remain throughout his life imperfectly socialized. The Church has constituted the Epworth League so to deal with youth that through community service and the study of missions the dreadful abortion of soul that is caused by narrowing provincialism and excessive individualism may be prevented. Poorly socialized good men are often a greater obstruction to the kingdom of God than the enemies of the good. First through the social contact of the sexes in the League and then through its various social activities and studies the League provides the high mountain from which young not under temptation of the devil, but under protection of the Church, may see the kingdom of Christ and of God overcoming the world with its vain pomp and glory.

3. The Epworth League is a working organization. Here we are close to the fundamental impulses of youth. Capacity for an enormous amount of hard work and the power to deny self for the object of love are both virtues of Christianity, which bids us work the works of him that sent us "while it is called to-day" and to "deny self and take up a cross." The socializing process and the moral discipline of work are both intimately related to the unfolding of love and the capacity for family relations and their responsibilities. But the educational

value of work depends upon its genuineness and a perception of its value. The actual situation that demands philanthropic work must be reproduced in connection with the inculcation of social duty. Activity must have an objective that is of worth. Exercise for the sake of exercise has little value. It makes prigs of boys and girls to have them pray in order that they may learn to pray. To pray with a clear purpose of accomplishing the true purposes of prayer is to learn in Christ's school. It is not easy to escape the pedagogical conception of various forms of activity; but in the Epworth League, which is not instructed after the manner of the classroom, the pedagogical attitude does not obtrude. The work of the Leagues is done for the actual value of the work itself. It is thus indirectly a discipline, but for that very reason one that enlists the whole soul in an unusual degree. Unaware of the learning process one learns far better. The Leaguer in his Social Service Department work relieves suffering and studies community conditions in order to do a good and necessary work, not in order to learn something. Hence he learns as he could not otherwise learn. The high and sufficient motive of service itself, not merely the preparation for service, actuates him.

4. The place of play in education is no longer disparaged. Wesley in his day could provide for the boys at Kingswood School a fifteen-hour schedule in which there was not a moment for play. Earlier still, Franke at his Halle orphanages could declare that so long as a child showed the least disposition to play there was evidence of an unrenewed nature. But to us these are strange fallacies. The Puritan

ban against amusements brought England to the nadir of immorality and literary obscenity. The negative attitude toward many forms of amusement that was once characteristic of the Churches did not reform amusements, but caused many persons to suffer contamination by the touch of commercialized amusements that, having been abandoned by the most moral and most intelligent people to those who were governed neither by good morals nor good taste, became vile. The attitude of the Church toward amusements needs to be very carefully studied. Meanwhile, whatever may be the result of the revision that is certainly going on, real recreation must be encouraged by the Church. The Epworth League is especially charged with the recreational program for the young people. Under the protection of religion young people of both sexes are enabled to satisfy the normal need of recreation apart from the doubtful proprieties of the modern picture show and stage and free from the sensual slime of some aspects of the modern dance.

Coupled with the recreational program is a program of literary culture. This association is a happy one; for it makes possible an intellectual content that lifts recreation onto higher levels. The pleasures of books and music and dramatics is reserved for those who have learned to appreciate these things in their youth. They are a permanent enrichment of soul that not even the educated acquire unless real culture has been enjoyed, usually through its quest in social ways during the period of youth. The Christian religion has always felt the impulse to educate. The whole soul that has been touched by the Spirit

of Christ responds to the whole circle of truth; for all truth is of God, and no truth can be indifferent to the child of God.

5. Responsibility is another principle of the Epworth League. In education this is essential. Restraint has its value in moral education, but its place is earlier and its worth inferior. "Thou shalt not" belongs to a stage of religious development much earlier than that of "Ye shall be holy, for I am holy." Even this is far below "Ye are my friends. All things that I heard from my Father I made known unto you." The social impulse of sex craves responsibility because it is one of the conditions of home making and the care of offspring. In religion the same impulse takes the form of volunteer activities. In college it finds expression in Greek-letter fraternities and athletic organizations. No graver responsibilities can rest upon a Christian than those that relate to the direction and conduct of the enterprises of the Church. Leadership is the demand of all times. But leadership is developed through the bearing of responsibility and through self-direction. The Epworth League is organized upon this principle. An unwise pastor sometimes deems it his duty to step in and direct. His plans may be wise, but in imposing them upon his young people he is eminently unwise. Leadership and skilled service have come out of the Epworth League in a large measure just because the local Chapter, the Union, the District, and the Conference organizations have been directed by the young people themselves. If this direction is taken from them by wiser, older people, who impose their leadership upon the League, as is some-

times the case, the Church of the future is wounded and crippled, sacrificed upon the altar of the egotism of crystallized souls who would usurp the strength and buoyancy of youth and rob the Church of the contribution of youth, which is as needful to her health and prosperity as are children and youth to the family and the State. I quote some very relevant words of Bishop John M. Moore:

> The Epworth League still holds the first place among the agencies of the Church for the winning, training, and developing of young people for the higher expression of their religious lives. . . . The young people who gave the organization enthusiasm and movement twenty years ago are now in middle life and compelled to meet the responsibilities of mature men and women, work in the societies that were organized for their class, and consume their energies in those activities that occupy men and women of their years and experience. Those Churches that failed to enlist the oncoming young people while the outgoing mature people went into the larger work have found their Leagues decaying and themselves without the loyal support of the young people in the devotional services of the Church. The Epworth League by its training has produced many of the most efficient men and women at present in the lay and clerical work of the Church. They show intelligence, zeal, and ability to bear responsibility.

6. Another fundamental principle of the Epworth League is that it is for the young people; the young people are not for the Epworth League. Jesus's great utterance, "The Sabbath was made for man," was as revolutionary as anything he ever said. Human beings are not for institutions, even if those institutions be as hoary and venerable and sacred as the Jewish Sabbath. The young people, according to this principle of Jesus, are not for the

Church nor yet for the League; but the Church and the League are for them. The Epworth League motto, "All for Christ," honors him "for whom are all things and by whom are all things" "and in whom all things consist," but all else is within the great service of redemption that he rendered "for us men and our salvation." The point of emphasis here indicated must be regnant throughout the League. When local Chapter or Central Office or any other part of the organization is betrayed into giving to the organization the first place, then will the organization cease to serve its real purpose. Organizations must lose their lives if they would save them. And yet that is precisely the oft-repeated error of pastors and other earnest Christians: they made the organization an end instead of a means. If it be objected that according to this principle the League will inculcate selfishness, rather than the motive of service, I reply that it is all for young people actually in service, actually gaining a complete socialization that lifts them out of narrowing provincialism and withering selfishness that the League planned and conducted. It is for this reason that it must be kept young, that it must be made to bear responsibility, that it must work the works of Christ "while it is called to-day." It is precisely because the days of youth are the "accepted time," the "day of salvation," and the characteristics of youth the opportunity of the Church that the Epworth League is what it is. Woe unto that Church which makes the organization of greater weight than the men and women and young people and children for whose salvation Christ founded the Church and

for whose sake he loves it. It may become a great organization, but it will not be eminent for the production of great Christians. I quote again from Bishop Moore:

> The Epworth League has in some places been made a pack horse and ridden to death. It was not established to be a financial agency. It is a training school in religion, social development, and Christian activities. The Epworth League should be regarded as the institution for preparing the young people for the largest responsibilities in the life of the Church. Bible intelligence, Christian experience, social graces, systematic giving, soul winning, and effective Church membership should be kept before them as the real objects to be obtained through the League.

Certainly there are problems in the Epworth League to-day. As it is a vital institution there must be changes and adaptations to the changing times. There are also problems growing out of the increasing complexity and extensiveness of the Church organization. What shall be the relation of the Epworth League to the Sunday school? What to the missionary society? What to the school and college? What shall be its policy of field cultivation? What internal changes will better adapt it to the accomplishment of its conscious and avowed purposes? These are questions that would carry the writer far wide of the scope and space allotted for this chapter. A General Conference Board, composed of men and one woman who are intelligently and earnestly impressed with the problems suggested, will certainly do their best to keep the Epworth League true to the essential principles that underlie its being and competent for the work that the Church in her wisdom has assigned it.

CHAPTER VII

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

THE EDUCATIONAL ANSWER—THE SUNDAY SCHOOL

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Sunday School Editor

THE Sunday school is not a modern institution in any such sense as is ordinarily assumed. The leaders of the Christian Church from the very beginning made careful provision for religious instruction, not only as a means for the development of the religious life of converts, but also as an agency for winning the young to discipleship. "The catechetical instruction of the early Church," says Dr. H. C. Trumbull, "which finds mention in the New Testament record, grew in prominence and in obvious importance until the very church edifices were constructed with a view to the accommodation of its subjects." The rise of the Sunday school, therefore, simply represented an effort to return to the apostolic example by taking up once more a form of service which Protestantism had allowed to fall into partial neglect. Perhaps its chief contribution in the beginning was in its effort to strengthen the educational program of the Church by an extensive use of lay teachers.

In Early British Methodism

There had been desultory efforts to revive religious teaching in Protestantism long before Robert Raikes opened his famous schools in Gloucester, England, in July, 1780, and in these efforts John Wesley had been a conspicuous leader. He established a school for the religious instruction of children in Savannah, Ga., in 1736, and from the very beginning of the great revival which he inaugurated and led in England he gave earnest and diligent attention to the matter of religious education. Kingswood School was one of the very first enterprises which he undertook to develop, and the Minutes of the Conference show that as early as 1748 he began to give directions to his preachers concerning the religious nurture of the young. And it is clear from his Journal that his directions were taken seriously, for, even in the period of his work which antedates the rise of the Sunday school, we find him again and again telling about meeting with large groups of children who came together regularly for religious instruction. For instance, under date of Sunday, April 11, 1756, he says, "I met about one hundred children who are catechized publicly twice a week"; and under date of May 30, 1772: "I met a company of the most lively children that I have seen for several years, . . . fair blossoms, and if they be duly attended there may be good fruit."

Hannah Ball, a devout Methodist woman of Wycombe, opened a school for the religious training of children in 1769, and there were probably in exist-

ence in England many other schools of the same type when Robert Raikes began his memorable work.

The Sunday school movement in its beginning was entirely a lay enterprise. It had no connection whatever with the Churches. Indeed it was, in many cases, bitterly opposed by ecclesiastical leaders. To this general statement, however, Methodism is a notable exception. The first published story of the work of Raikes appeared in the *Gloucester Journal* in November, 1783, and a little more than a year later a full account of it was published by Mr. Wesley in the *Arminian Magazine*, and the movement was heartily commended.

As a result of his attitude the Sunday school not only spread rapidly among the Methodist Societies, but was incorporated in the regular program of Church work instead of being allowed to develop independently. After 1783 frequent mention of his visits to Sunday schools is found in Wesley's Journal, and his records show how vitally interested he was in them. His heart seems to kindle with enthusiasm whenever he recalls an hour spent with the children of a Sunday school. Take by way of illustration the following extracts from his Journal:

Saturday, April 19, 1788.—We went on to Bolton, where I preached in the evening. . . . There is not such a set of singers in any of the Methodist congregations in the three kingdoms. There cannot be, for we have near a hundred such trebles, boys and girls selected out of our Sunday schools and accurately taught, as are not found together in any chapel, cathedral, or music room within the four seas. Besides, the spirit with which they all sing, and the beauty of many of them so suits the melody that I defy any to exceed it except the singing of angels in our Father's house.

Sunday, April 20, 1788.—About three I met between nine hundred and a thousand of the children belonging to our Sunday schools. I never saw such a sight before. They were all exactly clean, as well as plain, in their apparel. All were serious and well behaved. Many, both boys and girls, had as beautiful faces as, I believe, England or Europe can afford. When they all sang together, and none of them out of tune, the melody was beyond that of any theater; and, what is best of all, many of them truly fear God, and some rejoice in his salvation. These are a pattern to all the town.

In a letter to Rev. Charles Atmore, of Madeley, dated March 24, 1790, he writes:

I am glad you have set up Sunday schools at Newcastle. This is one of the best institutions which have been seen in Europe for some centuries and will do more and more good, provided the teachers and inspectors do their duty. Nothing can prevent the success of this blessed work but the neglect of the instruments. Therefore be sure to watch over them with all care that they may not grow weary of well doing.

I have called attention to the fact that a striking characteristic of Sunday school work in early British Methodism was that it was carried on under the immediate supervision of the Church. Two other significant features of it were that the teachers served for love's sake and not for pay and that the chief emphasis from the very beginning was placed upon religious teaching. Wesley frequently speaks of the fact that the "masters," as he terms them, in his Sunday schools "receive no pay but what they are to receive from their Great Master," and from his recorded observations in regard to schools which he visited it is evident that the chief emphasis in these schools was always upon religion. In the beginning reading and writing were in many cases also taught,

because there were no public schools at that time, and hence provision must be made for enabling children to learn to read in order to make possible any real progress in the study of the Bible. But as early as 1823 we find the Wesleyan Conference advising Methodists to "discontinue the plan of teaching the art of writing on the Lord's day." And the Conference of 1826 enacted a series of measures for the regulation of Sunday school work, all of which were based upon the general principle that Sunday schools ought to be strictly and entirely religious institutions and should be connected as closely as possible with the Church.

The Sunday school has continued until this day to be a potent factor in the development of British Methodism. In the matter of equipment, organization, and preparation of teachers it has probably not kept pace with Methodism in America, but that its work is vital and effective there can be no question.

In Early American Methodism

The Christmas Conference of 1784, which marks the beginning of American Methodism as an independent organization, incorporated in its Minutes the directions concerning the religious training of children which Wesley had given to his helpers in England, and these directions continued to be the official regulations of the Methodist Episcopal Church for many years.

The first specific mention of the Sunday school in the Discipline is in an explanatory note found in the

issue of 1796. In this note preachers are exhorted to "establish Sabbath schools wherever practicable for the benefit of the children of the poor." It was not until 1836, however, that preachers were instructed to form Sunday schools in their charges wherever it was found practicable, and it was not until 1840 that it was made their duty to report to the Quarterly Conference on the number and state of Sunday schools. The General Conference of 1844 gave large attention to Sunday school work, providing among other things that preachers should visit their Sunday schools; that they should preach twice a year on religious education; that they should make report to the Annual Conference concerning Sunday school work; and that the Quarterly Conference should become a Board of Managers for the Sunday school.

It also recommended that the Annual Conferences, wherever it was found possible, should employ special agents to travel throughout their bounds for the purpose of promoting the interest of the Sunday school.

In The Methodist Episcopal Church, South—A Brief Historic Survey

1. The first General Conference of the Methodist Episcopal Church, South, adopted, without change, the Sunday school legislation of the General Conference of 1844. The General Conference of 1850, however, took an advance step by providing for the launching of a semimonthly Sunday school paper to be published by the Book Agent at Charleston, S. C., under the editorial supervision of the Book Editor, Dr. Thomas O. Summers. The first issue of the pro-

posed publication appeared on January 1, 1851, under the name of the *Sunday School Visitor*. Dr. Summers was succeeded in 1854 by Dr. L. D. Houston, who continued in office until our connectional work was broken up by the War between the States. One of the notable documents adopted by the General Conference of 1854 was the report of the Committee on Sunday Schools, of which Dr. Lovick Pierce was chairman. From this report we take the following prophetic paragraph:

> We are satisfied that to a very great extent the future success of all Evangelical Churches, especially in the older States and more established congregations, must and will be in almost exact proportion to the wise and Scriptural indoctrination of the youthful mind; and that this seeding of the mind must be effected chiefly in the nursery and in the Sunday school. The idea that we can permanently enlarge and establish the Church we represent, by a merely missionary system of preaching, in the older States, where the excitements and change of a new country have given place to the staid habits of thoroughly organized communities, is, in our opinion, entirely utopian. In such portions of our great field of labor we must look for sound conversions more as the blessed sequence of a system of thorough religious education than as the result of those sudden and overwhelming conversions which characterized those times when such training was impossible.

2. The General Conference of 1858 took no important advance step in Sunday school legislation, but the Conference of 1866 showed a courageous determination to take up again the work of religious education which had been sadly interrupted by the War between the States. It provided for the reviving of the *Sunday School Visitor*, for the publication of a series of graded catechisms, and for the sale of se-

lected Sunday school libraries. Its most important action, however, was the abolition of "The Sunday School Society of the Methodist Episcopal Church, South." Sunday school work up to this time had been conducted under the auspices of a society of one kind or another which, while connected with the Church, was not vitally a part of it. The Conference of 1866 wisely took the position that the Sunday school was simply the Church functioning in the field of religious education and that, therefore, a Sunday school society was a piece of useless and cumbersome machinery.

3. In the Address of the Bishops to the General Conference in 1870 we find the following paragraph:

> You will consider, of course, with great care the whole Sunday school interest, which, we are happy to say, has assumed a magnitude and importance never before known in the history of the Southern Methodist Church. We think you may find it practicable to adopt measures that will secure a uniform scheme of instruction, with texts furnished at our own Publishing House, together with the enlargement of the *Sunday School Visitor*, and possibly, in addition to that paper, the publication of a monthly journal adapted to teachers and the older classes of pupils. It is very desirable that there should be an improvement both in the character and price of the books prepared for the use of Sunday school libraries. We recommend the appointment of a suitable person to be specially intrusted with the oversight of these vital interests.

It may be truly said that the suggestions contained in this brief paragraph mark the beginning of a new era in the development of our Sunday school work, since they look to the inauguration of a plan which was ultimately to result in the creation of an adequate body of literature for our Sunday schools.

For, acting upon these suggestions, the Committee on Schools recommended: (1) That "a monthly journal adapted to teachers and the older classes of pupils" be issued at the earliest possible date; (2) that no pains should be spared to make our children's paper, in its literary merits and in the style of its illustrations, as well as in its mechanical execution, all that our schools require and the equal of the best children's paper published in this country, and that it be issued in such form that it might be distributed weekly; (3) that a suitable book on Sunday school music be issued as soon as practicable; and (4) that the entire department of Sunday school literature and requisites be placed under the superintendence of a competent man, to be elected by the General Conference and to be known as Sunday School Secretary. This report was adopted by the General Conference, and Atticus G. Haygood, of Georgia, was elected to the office for which it provided.

That the new Secretary was diligent in carrying out the duties of his office is indicated by the fact that at the General Conference of 1874 he was able to report in addition to the *Sunday School Visitor* the publication of the *Sunday School Magazine, Our Little People,* and a series of *Lesson Leaves.* During the quadrennium the system of Sunday school lessons, which has since been known as the International Uniform Lessons, was launched by a group of men led by Bishop Vincent, of the Methodist Episcopal Church. An effort was made to induce the General Conference to adopt this system, but the Conference declined to do so, expressing itself as entirely satisfied

with the system of lessons that had been worked out by the General Secretary.

4. Dr. Haygood was reëlected by the Conference of 1874, but resigned a year later and was succeeded by Dr. W. G. E. Cunnyngham, who continued in office until 1894. The chief additions to our legislation during the period of Dr. Cunnyngham's administration were as follows:

In 1878: (1) The item requiring that Sunday schools should be formed "where ten *children* could be gathered" was changed to read "ten persons."

(2) The title of the officer in charge of Sunday school work was changed from Sunday School Secretary to Sunday School Editor.

(3) Provision was made for the election by the General Conference of a Sunday School Committee of five of which the Sunday School Editor should be chairman.

(4) The election of the superintendent, which had hitherto been in the hands of the school, was transferred to the Quarterly Conference, and the superintendent was made a member of the Quarterly Conference.

The General Conference of 1882 provided for a quadrennial appointment of Annual Conference Sunday School Boards and for the holding of District and Annual Sunday School Conferences.

In 1886 the observance of Children's Day was authorized.

Under Dr. Cunnyngham's leadership the Uniform Lessons were introduced and the Sunday school literature was greatly improved. To his initiative we are indebted for the beginning of *Our Little People*,

Junior Lessons, and the *Intermediate* and *Senior Quarterlies*.

5. The General Conference of 1894 changed the Sunday School Committee to the Sunday School Board. At this Conference Dr. Cunnyngham, after nineteen years of faithful and efficient service, retired and was succeeded by Dr. W. D. Kirkland. Dr. Kirkland entered upon his work with zeal and vigor, but was permitted to carry it on but a short while. He fell at his post in 1896 and was succeeded by Dr. James Atkins, of the Western North Carolina Conference. The election of Dr. Atkins was exceedingly fortunate. From his early manhood he had been profoundly interested in religious education and for many years had been engaged in educational work. In other words, he was a trained educator as well as a zealous Sunday school propagandist. It is not strange, therefore, that our Sunday school literature, as well as our general organization, developed rapidly under his administration. He enlarged and improved our periodicals and by extensive Conference visitation succeeded in awakening a new interest in many of our Conference Sunday School Boards. Perhaps his most notable achievement, however, was in securing the enactment of legislation in the General Conference of 1902 providing for the establishment of the Department of Teacher-Training. This legislation marks the beginning, so far as official action is concerned, of what has become one of the most significant features of Sunday school work in all of our Protestant denominations—namely, definite provision for the preparation of those who

are to teach and train children and youth in the Sunday school.

A few months after the close of the Conference Dr. H. M. Hamill, who had for many years been a conspicuous leader in the International Sunday School Association, was selected as our first Superintendent of Teacher-Training, an office which he continued to fill with fidelity and efficiency until his death in 1915.

6. In 1906 Dr. Atkins was elected to the episcopacy, and the writer of this chapter became his successor. That the development of our Sunday school work during the period of his administration has been much greater, so far as visible results are concerned, than that of the entire course of its previous history is due, not to the superiority of his leadership, but to the fact that he came to the work at the opportune moment. Thanks to the labors of those who had preceded him in the field of religious education, not only in the Methodist Episcopal Church, South, but also in other Protestant denominations, conditions were ripe for such an era of growth as would have been impossible at any prior time. In recounting the achievements, therefore, of recent years, I am but paying tribute to the wisdom and fidelity of those noble predecessors whose labors made these achievements possible.

So rapid and of such far-reaching significance have been the changes that have taken place during the last four quadrenniums that it would be impossible to make even a brief mention of them in the limited space allotted to this chapter. I must, therefore, content myself with the bare mention of a few outstand-

ing facts by way of indicating the direction in which we have traveled.

(1) The General Conference of 1910 enacted two important pieces of legislation:

(*a*) It created the office of Conference Sunday School Field Secretary.

(*b*) It provided for the organization of the Wesley Adult Bible Class Department and for the election by the General Sunday School Board of a Superintendent of the Department. The selection of Dr. Charles D. Bulla, of the Baltimore Conference, for this position proved to be exceedingly fortunate. Our adult and young people's Bible classes at that time were in sore danger of being drawn away from the Church through their connection with certain independent organizations. Dr. Bulla succeeded not only in vitally connecting the movement with the regular Sunday school work of the Church, but also in creating a new enthusiasm among our men and women for Bible study and in organizing and enrolling thousands of new classes. He continued in office until his voluntary resignation in 1921 and laid the foundation for the extensive work among adults which the Sunday School Board is carrying on to-day. One of the results of the organized Bible class movement was the launching of the *Adult Student*, the first publication of its kind and still the most widely circulated in America.

(2) The Sunday school legislation of the General Conference of 1914 was almost revolutionary.

(*a*) The General Sunday School Board was increased in number from five to twenty-six, with one of the bishops of the Church as chairman, the func-

tions of the Board were greatly increased, and provision was made for its incorporation and for the creation of an Executive Committee.

(*b*) The Wesley Adult Bible Class Department was changed to the Wesley Bible Class Department, and provision was made for the organization of intermediate and senior as well as young people's and adult classes and for the creation of City, District, Conference, and State Wesley Bible Class Federations.

(*c*) The General Sunday School Board was authorized to employ Sunday School Field Secretaries in missionary territory at home and abroad.

(*d*) The provision for the organizing "each Sunday school as a missionary society" was defined, the last Sunday in each month was designated as Missionary Sunday, and instructions were given for the use of the missionary offerings of the Sunday school.

(*e*) A beginning was made toward financing the work of the General Sunday School Board, by setting apart for its use a certain part of the offerings of Children's Day and ten per cent out of the missionary offerings of the schools. As a result of this provision the Board, for the first time in its history, found itself able in 1915 to employ a small group of men to organize and direct its field work. The idea of the departmental organizations of Sunday school work had not at that time become sufficiently prevalent to justify the election of departmental officers. Instead, our entire home territory was divided into seven sections, and over each of these was placed a Divisional Field Secretary. This arrangement proved very effective as an initiatory measure.

(3) The General Conference of 1918 took two exceedingly important forward steps:

(*a*) It provided for the departmental organization of the work of the General Sunday School Board.

(*b*) It placed an assessment on the Church for Sunday school work.

(4) Even this hasty glance shows that the work has increased rapidly both in magnitude and complexity. It gives but little idea, however, of how immense this increase has been. For it takes no account of our efforts to develop an adequate curriculum, of the increase in the value and the change in the quality of our literature, and of the growth of our field organization, our leadership training work, and our missionary activity. Because of this phenomenal development it became apparent before the General Conference of 1922 that it would be necessary to divide the work into two sections, the Editorial and the Executive. A plan for effecting such a division was accordingly recommended by the General Sunday School Board and unanimously adopted by the General Conference, and Dr. John W. Shackford, who had served for a number of years as Superintendent of Training Work, was elected General Secretary, the writer being continued in the office of Sunday School Editor.

The other Sunday school enactments of this Conference were mainly by way of perfecting previous legislation, the two notable exceptions being provision for a more thorough system of missionary education in both the home and foreign fields and provision for the inauguration of a system of weekday religious education.

The Present Situation

When the writer became the head of our Sunday school work, he at once adopted two definite objectives: (1) To make the Sunday school a real school, functioning as thoroughly and as effectively in religious education as the well-organized and equipped day school functions in the field of general education. (2) To seek as rapidly as possible to develop an adequate system of religious education for the entire Church. Of course the adoption of these major objectives carried along with it the purpose to provide such agencies in the way of curriculum, literature, and organization as would be required for their accomplishment. Much yet remains to be done in the carrying out of this plan, but we have at least made a beginning.

The work of the General Sunday School Board is now on a sound educational basis. This does not mean that it has a complete program and complete machinery for carrying out this program; but rather that it has certain definite educational aims and is seeking intelligently to create and perfect the agencies required for the accomplishment of these aims. These aims include everything that is involved in making disciples, developing Christian character, and training for Christian service; or, to put it in the language of St. Paul, everything that is involved in the making of "complete men of God furnished completely unto all good works."

The means through which the Board is seeking to accomplish these include the following:

1. A Church-wide organization with expert over-

sight and direction. This organization and oversight are based upon a recognition of the fact that the child is a developing being whose capacities and needs are constantly changing, and the Board seeks through them to provide for meeting those needs as they arise in the unfolding life. This is the meaning of the Board's plan of departmental organization, including arrangement for the special superintendence of Elementary, Intermediate-Senior, Young People's, and Adult work. In addition, however, to the supervision based upon age groups, extra provision is made for certain conspicuously important phases of religious education, such as education in missions and in social service. The Board, for instance, through its Department of Missions and Sunday School Extension, is seeking not only to widen its field of operation, but also to develop a system of missionary education that will result in the creation of a really missionary Church.

2. Recognizing the fact that no educational program can be successfully carried on without thoroughly prepared officers and teachers, the Board, after the General Conference made provision for increasing its financial resources, decided that it was wise to begin with putting the chief emphasis on the preparation of officers and teachers. Dr. H. M. Hamill was at that time Superintendent of Teacher-Training. Before the new program was fairly inaugurated, however, he was called to his reward, and the Board elected in his stead Dr. John W. Shackford, of the Virginia Conference. The development of the department under Dr. Shackford's superintendency

has been one of the striking features of our Sunday school work. A Standard Training Course was at once worked out by the new Superintendent, a Correspondence School and a system of Standard Training Schools were established, and the Summer School at Lake Junaluska was reorganized and turned into a kind of demonstration school for the entire Church. (A similar school for the Western section of the Church has recently been established at Mount Sequoyah, near Fayetteville, Ark.) The increasing eagerness with which our people are availing themselves of the opportunities thus brought within their reach is indicated by the following facts in regard to training schools and certificates awarded:

Year	Schools	Certificates
1918	3	3,724
1919	20	5,616
1920	53	10,559
1921	89	15,989
1922	126	18,752
1923	185	28,536

That this gain is continuing at an accelerated rate is shown by the fact that during the first six months of 1924 one hundred and forty-five Standard Schools were conducted and 25,615 certificates awarded. And it may be noted in passing that the growth of the Correspondence Department is keeping pace with that of the Standard School Department.

One of the interesting features of the work of the Department of Leadership Training is the coöperation of the department with our Church colleges. Twenty-two of these colleges have definitely entered into this coöperative arrangement, and more than

four thousand certificates were awarded college students in 1923. This means that we are raising up in our institutions of learning a generation of young men and women who are being definitely prepared to take up the work of the Church as teachers and leaders in various departments of religious activity when they return to their homes.

3. As has already been observed, the General Conference in 1882 provided for the organization of Sunday School Boards in the several Annual Conferences. It was impossible, however, for these Conference Boards to function effectively until some kind of educational program had been developed by the General Board, and so for a long while they accomplished but little. As soon, however, as such a program was provided, the Conference Boards promptly responded to the new challenge, and at present they are among the most vital and useful agencies in our educational work. They have succeeded in convincing all of our Conferences that the Sunday school work is of sufficient importance to justify them in assuming assessments for its financial support. Thirty-five of the home Conferences now employ Superintendents of Sunday School Work, and quite a considerable proportion of them employ Assistants in Elementary Work.

The Conference Boards are affiliated with the General Board and work in coöperation with it; and the Conference and district organizations, which are manned mainly by voluntary workers, conform to the standards handed down by the General Board.

One of the useful agencies for unifying plans and making coöperation effective is the Southern Methodist Sunday School Council. This organization be-

gan in 1912, when the Sunday School Editor sent out a request to the members of the General Sunday School Board, the presidents of the various Conference Sunday School Boards, and such regularly employed Sunday school workers as were then in the service of our Church to meet him in Nashville, Tenn.

The meeting proved to be so profitable that it was decided to make it an annual event. Out of these annual meetings has evolved our present organization, which has a membership of considerably more than a hundred and which has become a potent factor in working out our educational policies.

4. Among the essentials in the carrying out of an educational program are an adequate curriculum and an adequate body of literature. The development of an adequate curriculum is necessarily a slow and difficult process. For such a curriculum cannot be produced theoretically, but must necessarily be the result of careful and patient experimentation. Much has been accomplished in this direction during recent years, as witness our Graded and Group Lessons, but much yet remains to be done.

Meanwhile, on the basis of such outlines as the International Sunday School Lesson Committee has been able to work out, we have been seeking, as far as possible, to produce a body of literature that would meet the needs of all the various types and classes represented in our large and heterogeneous constituency.

(1) *Types of Lesson Material.*—(*a*) The first efforts to produce lesson courses for the Sunday school proceeded upon the assumption that it was feasible

and desirable to have the entire school studying the same passage at the same time. These efforts culminated ultimately in the development of the International Uniform Lessons. The appearance of these courses was a distinct advance as compared with the chaotic conditions in regard to lesson material that had previously existed, and the courses almost immediately gained a wide popularity. There was something in the idea of the whole family, and indeed the whole Sunday school world, studying the same Biblical passage at the same time that made a strong appeal to the imagination. It soon became apparent, however, that such a system was utterly unsatisfactory from the viewpoint of both religious education and Bible study. It ignored the principle that St. Paul lays down when he speaks of giving milk to babes and reserving meat for those of maturer years—the principle, in other words, that teaching material should be adapted to the capacities and needs of pupils.

The result was that a large proportion of the lessons included in the courses were entirely beyond the reach of boys and girls, while at the same time the effort to avoid getting too far beyond them made it impossible to provide adequate courses for young people and adults.

(*b*) The dissatisfaction with such a situation at length grew so intense among intelligent leaders in religious education that the International Lesson Committee in 1912 began the issuing of a series of Graded Courses. These courses were at once adopted by our General Sunday School Board, and the Sunday School Editor was authorized to prepare lesson

periodicals based upon them. Since that time we have had two courses of Sunday school lessons, the Uniform and the Graded, and both have been widely circulated.

(*c*) The Uniform Lessons have been improved from time to time, not only by means of more thoroughly adapted treatment, but also by allowing slight variations in the lesson material for the Primary and Junior Departments. The International Lesson Committee has, however, now made a radical departure by introducing the principle of grading by departments. Beginning with children six years old, the school is separated into groups of three years each, the plan being to prepare a three-year cycle of lessons for each age group. Lessons thus graded have already been issued for the Primary and Junior Departments, and these lessons are now in use in thousands of our Sunday schools.

Similar courses are soon to be issued for the Intermediate and Senior Departments. These courses, known as the Group Lessons, are recommended for use in small schools rather than the Graded Lessons, since they satisfy within reasonable limits the need for adapted lesson material without providing so many courses as to render their use in the small school impracticable. It is confidently expected that, as a result of the introduction of the Group Lessons, teaching in our small schools will be greatly simplified and will rapidly improve in effectiveness.

We now issue the following periodicals dealing with the Group Uniform Lessons:

The Sunday School Magazine, a sixty-four page monthly for teachers.

The Elementary Teacher, a seventy-two page quarterly for Primary and Junior teachers.

The Adult Student, a forty-eight page monthly for adult classes.

The Home Quarterly, a religious magazine for the home.

The Methodist Advanced Quarterly, a forty-page periodical for young people.

The Intermediate-Senior Quarterly, a forty-page periodical for Intermediate and Senior classes.

Junior Lessons, a quarterly for Junior pupils.

Our Little People, a quarterly for Primary pupils.

The Graded Courses are issued in the form of permanent manuals, four manuals for pupils and four for teachers of each grade.

A two-year Beginners Course is used in schools of all types.

(2) *A Magazine of Principles and Methods.*—In answer to the demands growing out of the increasing interest of our people in religious education we began a number of years ago the publication of a periodical dealing mainly with principles and methods. This periodical was later merged in an interdenominational journal known as the *Church School*, and, in order to meet certain denominational needs, we began the publication of a small monthly known as the *Methodist Superintendent and His Helpers*. Each of these periodicals has filled an important place in our Sunday school work. Since, however, an educational journal similar in type to the *Church School* is to be launched in the autumn of this year (1924) by the International Council of Religious Education, the

syndicate issuing it has decided to discontinue the *Church School;* and, in order to fill the gap thus left open, the *Methodist Superintendent and His Helpers* is to appear in a greatly enlarged form in January, 1925.

(3) *Illustrated Papers.*—Methodism from the beginning has been diligent in circulating wholesome reading matter. John Wesley published the first popular religious journal ever issued. He also published a popular general library and a large number of valuable tracts. And he required his helpers to circulate good literature and to encourage the people to cultivate the habit of reading. A reading people, he said, will be a knowing people and hence a growing people.

The Sunday School Department is trying to follow the wise example and counsel of our great founder; and, recognizing the fact that in order to be sure of developing a taste for wholesome reading, we must begin in youth, the Department is issuing the following illustrated weeklies:

Boys and Girls, for children under ten.

The Haversack, for boys from ten to seventeen.

The Torchbearer, for girls from ten to seventeen.

Our Young People, for young people above seventeen.

These papers enable our Sunday schools, at an average cost of less than one and a half cents a week, to supply their pupils weekly with a fine assortment of reading matter that is both intellectually and morally stimulating and that is presented in a form that at once appeals to and cultivates the æsthetic sense.

5. Our Sunday school leaders in our literature and in their programs of work are placing an ever-increasing emphasis upon the evangelistic mission of the Sunday school. Sunday school teachers are being impressed with the fact that their primary business is so to reveal Christ to their pupils as to win them to a living faith in him or to bring them to a deeper knowledge of him and a complete allegiance to him, and that all their preparation is of no avail if it does not enable them to become effective evangelists.

Looking Ahead

Leaders in Sunday school work realize that they are just beginning fairly to understand the nature and magnitude of the task in which they are engaged. They have, however, advanced far enough to have some quite definite convictions and some reasonably definite aims.

They are sure that the only way to win the world to Christ is by the evangelization through wisely directed educational processes of childhood and youth.

They are sure that the only way to make a really triumphant Church, a successfully evangelistic Church, a vitally missionary Church, a socially efficient Church, is by the faithful and intelligent instruction and training of the boys and girls who have been led to accept Christ as their Friend and Saviour.

To make the Sunday school an efficient agency, therefore, for accomplishing these ends is the aim which they have set before them. This is the meaning of their organized propaganda and promotion, of their carefully planned evangelistic campaigns, of their programs of education in missions and social

service, and of their earnest efforts to produce a body of literature and raise up a teaching force that will be adequate for the task that is to be accomplished. Plans for the future contemplate the improvement of all these agencies. They contemplate also the widening of the scope of Sunday school activities in at least three ways.

1. We are coming to a clear realization of the fact that an hour a week is not sufficient for the task of educating our children in religion. The General Conference of 1922 authorized the General Sunday School Board to begin experiments in week-day work, and in pursuance of this authorization we are already engaged in preparing a series of courses comprising three lessons a week for nine months in the year. These courses are to be issued at first in a merely tentative form, but our expectation is that, after they have been tested in a limited number of schools and such improvements have been made as experience may prove to be necessary, they will be issued as regularly authorized courses.

The successful launching of this experiment will require such arrangements between the Sunday schools and the public schools of the community as will allow pupils to be released from public school work for two hours each week for study in duly recognized schools of religion and perhaps also as will provide for proper recognition by the public schools of the work done in the week-day schools of religion.

This plan clearly implies that we are rapidly approaching the time when the *Sunday school* must give place to the larger conception of the *Church*

school and that the investment both of time and money in the religious education of our children must be greatly increased. But if we are sincere in professing to believe that religion is the most important concern of our lives and that the religious education of our children is our most important task, no consideration of cost or trouble will deter us. The most important thing must be done, whatever sacrifices the doing may require.

2. Another matter to which the Sunday School Board is turning its attention with increased earnestness is that of securing more effective coöperation by the home. The Sunday school can never attain the fullest measure of success without the help of the fathers and mothers of the children whom it seeks to bring to Christ, develop in Christian life, and train for Christian service. Children are not likely to be deeply impressed with the importance of the Sunday school if their parents show but little interest in it. Perhaps we have here a suggestion as to the possible explanation of the fact that the attendance of the average Sunday school is only sixty per cent of the enrollment and that only about one third of those who do attend give any serious attention to the study of the lessons assigned them.

We are seeking through Children's Week, Parent-Teacher Associations, parents' classes, and material published in the *Home Quarterly* and elsewhere to impress upon parents the immense importance of the service which the Sunday school is trying to render their children and to secure their sympathetic and intelligent coöperation.

3. I have made mention of the fact that when the

General Sunday School Board found itself in command of sufficient funds to project a greatly enlarged program, it deliberately decided to give first attention to the matter of improving the quality of Sunday school work. This was evidently a wise policy. It was scarcely worth while to enter upon any extensive movement to increase our Sunday school enrollment until we were ready adequately to take care of the new recruits who might be brought in. In other words, our first need was for better Sunday schools rather than for bigger ones.

The rapid development, however, of our training work and the great improvement that has taken place in Sunday school equipment have brought us to a time when we must seriously face our responsibility for the vast multitudes of children who are growing up among us without any kind of religious education. And so another big task to which we must give immediate and emphatic attention is that of bringing in these neglected ones. And if we are to succeed in the undertaking it must be by something more than spasmodic and desultory efforts. Nothing less than an organized Church-wide movement will suffice. We must talk about it, write about it, and pray about it until the entire Church is awake to its importance, and then we must proceed to lay our plans and mobilize our forces in order that the interest thus awakened may find practical expression.

In Conclusion

The most encouraging fact in the work of the Church to-day is the increasing interest on the part of Christians in the religious education of the young

and the manifestation among them of a growing willingness to make whatever sacrifices and expend whatever time and money and energy may be required for carrying out an effective educational program. If this interest continues to grow and if it is wisely directed, there need be no fear for the future. For it is possible for the Church, through an adequate program of Christian nurture and training, so successfully to fulfill the terms of the Great Commission as to build a civilization that shall progressively realize the ideal of a kingdom of God on the earth. The way of victory is clear before us, and all the resources needed for its achievement are within our reach.

CHAPTER VIII

METHODISM'S ANSWER TO THE APOSTOLIC IMPERATIVE

HER HEALING PROGRAM

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THE Church must reflect in her enterprises the example of her Lord as in her creed his teaching. Thus she must present the whole gospel to the whole life of man. To this "deed and creed" proclamation of the Christ word and the Christ deed the Holy Spirit gives witness with many signs and wonders. When the Church has allowed some truth to be obscured she has presented to the world a mutilated gospel. When she has slighted some form of ministry cardinal to the Christian program she has confronted the world with a distorted service. Thus she breaks in a measure the full impact of the Spirit of Christ.

Protestantism has been more ready to recover the lost doctrine than to restore the neglected ministry; more ready to mend her creed than her practice. The Protestant Churches have been slow to realize that Jesus put the ministry of healing among the primary expressions of the Christian spirit and made it just as central in the program of the Church as preaching, baptizing, or teaching.

What Did Jesus Do?

This Jesus "went about doing good," says Luke. His deeds of mercy would jam the libraries of the world if written down, says John. Jesus made it plainer than words could make it—as plain as *deeds* could make it—that deeds of mercy and of healing were fundamental in his redemptive ministry. The healing miracles of Jesus cannot be torn from his teaching, cannot be divorced from his redemptive deed. It is extremely superficial to think that Jesus wrought innumerable miracles simply to "ring a bell" and get a crowd for a preaching service. The miracle fits his hand like the parable fits his speech, and both "manifest forth his glory." The miracles are the effulgence of his deity, the proper deeds of One who is a Divine Redeemer in a world of sin and sickness. They served a threefold purpose—they published his fame, they demonstrated his deity, they revealed the heart of God. The perfect love must be revealed as a healing love; and the perfect life must be revealed as a triumphant life, victorious over pain, sorrow, sin, and death.

The healing miracles are proper factors in a redemption that includes the body in its scope—a redemption which does not culminate until the redeemed and glorified bodies of the saints shall augment and adorn the concourse of the skies in that Bridal Hour for which the ages wait.

Jesus could not be Jesus, could not be the Son of God, could not be himself, in a world of sick people and not minister to them. And the Church of Jesus cannot be the Church of Jesus in a world of sick people and not minister to them. If Jesus in-

cluded the body in his deed of redemption, then the Church must include the body in her program of service.

What Did Jesus Say?

But not alone by his example did Jesus teach this, but also in explicit commands. He called his twelve apostles and in sending them out said, Go, preach, teach, heal. He sent out the seventy evangelists and charged them to go, preach, teach, heal. When the august hour of the ascension came, the hour when earth was to release and heaven receive the Risen King, he called the little Church together and issued the charter of her authorized activity. The geographical range was indicated in the first article—"Go ye into all the world." She was chartered to carry on her work in every quarter of the globe. Her extensive attack was determined next, and she was charged and chartered to preach the gospel to every creature. Her intensive development was conserved in the command to teach every convert, and teach them everything which he had commanded. This would of course include the commandments to heal the sick, which he had so carefully given them and so affluently illustrated in his own life. The command to heal the sick had been so written into the consciousness of the early Church that only an express command of the Master to leave it out could have kept Peter, James, John, and Paul from expecting God to heal the sick in Jesus's name through their faith and prayer. Jesus did not leave it out, and never once intimated that it did not have the same permanent authority as had the other fundamental charter privileges and obligations.

Christianity in Jesus's hands was a healing religion and in apostolic hands was a healing religion; and any Church to be apostolic must live out the life and render the service for which the Church was chartered, as God makes it possible for her to do so.

Some have denied on critical grounds that the closing verses of Mark's Gospel belong to the record, but none have denied that they present a picture of primitive Christianity. They reaffirm the healing ministry as a fundamental element of Christianity. The scene is post-resurrection and is Mark's counterpart of the pre-ascension charge to the primitive Church, recorded in the other Gospels. The promises and commands there given are equally fundamental and belong to the charter of the Church.

If miracles are no longer expected, there are thousands to testify that they believe God does hear and answer prayer. Faith that has done its utmost in hospital equipment, surgical skill, and nursing efficiency has firm ground for asking God to use all these in a modern ministry of healing, that Christ may be glorified. The operating room of a Christian hospital may become a shrine of divine healing as God honors his Church when she honors him by using for his glory the silver and gold, the science and skill which the absent Lord has showered upon his unforgotten Bride. Every Christian physician may be a medical missionary, and every consecrated nurse may feel the awe of kinship to the exact types and splendors of New Testament Christianity.

Jesus never intended that the bodies of men should be turned over to secular and secularizing agencies while their souls became the subject of the purifying

forces and sanctifying fires of faith and worship. The Church that definitely and dogmatically declares, "I am set to save the souls of men," which refuses to enrich her vision with ethical insight, refuses to glorify her piety with a passion for righteousness, refuses to sweeten her doctrinal ultimatum with social sympathy, refuses to exalt her spirit in humble ministry to the menial needs of men—how shall such a Church face the Golden Rule, the Sermon on the Mount, and the Final Judgment?

The same Jesus who said, "Go ye into all the world," said also, "Heal the sick," and in almost the same breath. The same Jesus who said, "Preach the gospel to every creature," said also, "Heal the sick," and under the same solemnizing circumstances. The same Jesus who said, "Teach them to observe all things whatsoever I have said unto you," said also, "Heal the sick," and with equal emphasis.

There is a shallow assumption abroad in evangelical circles that Christ can be "taken into the heart" and his whole ethical and social program left on the outside. Many of our "gospel songs" carry this flimsy notion. The American preachers, eager for immediate results, have been too much inclined to present the Saviour on the Mount and for fear of making the sermon dull and the service "dry," to omit the Sermon on the Mount. The judgment scene is often presented, not as an ethical masterpiece, but as a highly dramatic setting for an irresistible "charge" on the line of defense of the emotions. The spotlight is turned on the text, "Depart from me, ye cursed," and the shadows are allowed to rest on the more profound truth, "Inasmuch as ye did it not

unto the least of these my brethren, ye did it not unto me." These words carry the heart of the whole passage; they are presented twice, first in the positive form, then in the negative, and they receive from the Saviour the greatest possible emphasis. Protestants have done well to remember that we are saved by grace through faith; they have made a fearful blunder wherein they have failed to teach that we shall be judged by our works.

The theological content of the Christian religion is fundamentally derived from the conception of God as Father. Its ethical content is derived from the conception of man as brother; and for the children of the same Father the Golden Rule is the highest law possible and the only law needed.

The teachings of Jesus were the fruition of all that was finest in the religion of the prophets. Religion with them was neither professionally ritualistic nor professionally pietistic, but profoundly spiritual, passionately righteous, and ethical, human, social. Amos said: "Let judgment roll down like waters." Micah said: "What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God?" Isaiah said: "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are afflicted to thy house?" Concerning such ideals Jesus said: "I have not come to destroy, but to fulfill." Thus the whole religious outlook of the Bible is personal, reasonable, spiritual, ethical, social. The modern healing program of the

Church, its whole hospitalization enterprise, comes out of the very heart of the New Testament and springs from the inner consciousness of the Church, responding in her chartered activity to the voice of Him who gave the charter. To mutilate that charter either by perversion or neglect is to dishonor Him and so far to mar the apostolicity of the Church. Methodism must demonstrate her apostolicity, not by a defense of her orders, but by a Pentecostal experience and by an apostolic service. "Doing good to the souls and bodies of men" was John Wesley's practical rule for New Testament living.

But still more exactly, in a masterly parable, Jesus singled out hospitalization as a preëminent expression of true piety and service. The parable of the Good Samaritan came from the lips of Jesus apparently without premeditation—one of the "spoils of conversation." The story is too familiar to need repetition. If one may be allowed a liberty of treatment that lays no claim to exegesis, the story can be retold and applied to modern needs in a very few words. The road from Jerusalem to Jericho may represent the road of life down which all mortals journey. The traveler who became the victim represents each human pilgrim in the road of life. The robbers that set upon him seeking booty or blood represent the robber diseases and accidents of life that fall upon us all from time to time. The priest and the Levite may represent the purely theoretical conceptions of religion that seek to substitute ritual for righteousness or sacrifices in the temple for mercies by the wayside or "shop talk" about religion for the beauty, truth and goodness of noble service; they may represent the

near-sighted piety that can see duties written down in a book, but has no vision for opportunities of service that come from unexpected quarters and in unconventional ways. The Good Samaritan (as we have named him) represents the "goodness" conception of religion, a faith that writes its creed in its deeds—the golden-hearted pastor, the kind-hearted neighbor, the devoted physician, the consecrated nurse, or the noble philanthropist, who with one stroke of his pen can lift a hospital against the sky. The beast on which he placed the wounded man may represent the hospital ambulance making a "hurry call." The wayside inn to which he carried the unfortunate traveler may represent the Christian hospital set where the currents of life go by. The innkeeper may represent the superintendent of the hospital, ready to act as agent for Good Samaritan benevolence. The two pence which were paid for the board and care of the patient may very well represent the Golden Cross enrollment dues by which our Church will minister to the sick poor.

When Jesus concluded this masterpiece of social insight, he said: "Go, and do thou likewise."

The Answer of Rome

The Roman Catholic Church heard him say this, and they have filled the land with their houses of healing. They are hosts to the sick in many a city where the sick and wounded of all faiths and of no faith receive surgical or medical treatment and are nursed to convalescence amid environments that constantly remind them that the house of healing is a "*hotel Dieu.*" Men and (particularly) women are

constantly seen by the patient and his family and friends in services, associations, and personal attire calculated to remind every observer that religion is the "chief concern of mortals here below." When a thoughtful man views such a vast program of service, such a personal ministry performed in such critical emergencies, and learns that this Church is offering the public more hospital beds than all the other Churches put together, he admires the insight that penetrates so deeply into the meaning of the gospel and the Churchmanship that assembles such irresistible agencies for disarming suspicion and advancing the ideals of that organization. If anyone objects to the progress they make by building a hospital, the way is open to build two hospitals and so make more progress. There is no service so menial or so dangerous that they cannot marshal hosts of men and women for it, if the "Mother" (Church) points the way. I heard the superintendent of a Methodist hospital for incurables in Boston say that no matter how heart-breaking the work he could always get Catholic nurses willing to undertake it. Their Church has taught them the religiousness of nursing, the Christliness of charity, and the glory of heroic service to humanity.

The Answer of the Jewish Conscience

The Jews either consciously or unconsciously heard Jesus say, "Go, and do thou likewise," and they have built hospitals in imitation of the Samaritan their fathers despised. They have made an enviable name for the efficiency and generosity of their healing pro-

gram. They have made the name Mount Sinai to stand for standards in hospitalization.

The Fraternal Orders

The fraternal orders have heard Jesus say, "Go, and do thou likewise," and they have begun on a considerable scale to carry out his command. The Woodmen of the World have a large institution in Colorado for tubercular patients. The Scottish Rite Masons have four hospitals worth a million dollars each for crippled children and are planning to build more. That fraternal orders should be keener to catch the sublime emphasis of the healing ministry than some Churches with the New Testament in their hands is a tribute to the rule of the dead hand in Church affairs and to the preoccupation of Church leaders already crowded in hand and heart with well-established lines of work.

The Methodist Episcopal Church

The Methodist Episcopal Church heard Jesus say, "Go, and do thou likewise," and they have made large progress in building hospitals. Forty-three years ago Dr. James Monroe Buckley wrote a history-making editorial in the *Christian Advocate* (New York). The editorial contained this statement: "The Methodist Episcopal Church is to-day, so far as we can learn, without a hospital, a dispensary, an industrial school, or, except in mission fields, an orphan asylum under her control. We do not believe for one moment that this is the outcome of unfriendly conviction. It is the outcome of preoccu-

pation; but now is it not time that somewhere we build a hospital?"

Mr. George I. Seney, of Brooklyn, whose fame is fair in Georgia, read that editorial and said, "There shall be a Methodist hospital," and wrote the following letter to Dr. Buckley: "I offer sixteen eligible lots, valued at $40,000, as a site, and $100,000 in cash toward the erection of a Methodist Episcopal hospital, which shall be open to Jew and Gentile, Protestant and Catholic, heathen and infidel on the same terms." Thus began the institution which has grown so great and has served so graciously. To such large hospital properties large gifts are attracted. Mr. William Deering gave $1,000,000 to Wesley Memorial Hospital in Chicago; the St. Luke's (Methodist) Hospital in Cleveland has recently received $2,000,000, the gifts of people outside the Methodist Church. That Church now has eighty-one hospitals, valued at $19,529,712 in buildings and equipment and $3,916,130 in endowments. The Wesley Memorial Hospital of Chicago is getting ready to rebuild and enlarge, laying out a total investment of twenty-four million dollars.

The Southern Baptist Church heard Jesus say, "Go, and do thou likewise," and they have built twenty-one hospitals, worth over eight million dollars.

The Methodist Episcopal Church, South, has been slow to realize that the healing ministry was fundamental to Christianity and not subject to human preference, whether arising from preoccupation or professional zeal for other lines of work. The com-

mand is imperative and the ministry fundamental. What has been the answer of our own Church?

Some Hospital History

The hospital movement began in the Methodist Episcopal Church, South, in the erection of the old Wesley Memorial Hospital in 1906. This was the culmination of the movement known as the "Wesley Memorial Enterprises," which was inaugurated under the leadership of Bishop Warren A. Candler as Georgia's celebration of the bicentenary anniversary of John Wesley's birth. It is fitting that the leader of this earliest hospital enterprise should be the first chairman of the General Hospital Board. This small hospital achieved an honorable history in its cramped quarters. In 1921 it was removed to the campus of Emory University. The present beautiful and spacious assembly of buildings was erected through the generosity of Mr. Asa G. Candler, Sr., and his children, at a cost of more than a million and a half dollars.

In 1914 the Barnes Hospital, of St. Louis, was opened as the result of a bequest from Mr. Robert Barnes, himself not a member of the Methodist Church. The hospital plant is valued at $1,181,-511.40. There is an endowment of nearly one million dollars.

The General Board

The General Hospital Board was organized at Hot Springs in 1922 in response to memorials from the five Texas Conferences and from the Los Angeles Conference. The General Conference legislation is

embodied in Paragraphs 534 and 535 of the Discipline, as follows:

¶534. There shall be a General Hospital Board, composed of nine members, who shall be nominated by the College of Bishops and elected by the General Conference.

This Board is empowered to study the hospital situation in the Church, to provide literature, to devise plans for the promotion of our hospital enterprises, and to assist in locating, building, and financing hospitals in various communities throughout our connection.

The Board shall elect a President, a General Secretary, and all other necessary officers.

The work of the Board shall be carried on through appropriations by the General Conference upon recommendation of the Commission on Budget, and it shall be the duty of the Board to indicate to the Commission at the General Conference the amount of money needed.

The Board is empowered to select a place for its permanent location, procure a charter, and make any additional plans necessary to its work.

¶535. The organization of the Golden Cross Society as an auxiliary to the General Hospital Board is hereby authorized. This Society, based upon the plan of annual memberships, shall be maintained for the purpose of interesting the entire membership of our Church in the work of building and sustaining hospitals and in raising funds annually under the direction of the Hospital Board.

As authorized by the General Conference the Board proceeded to create the conception and machinery of the Golden Cross Annual Enrollment. The Golden Cross Enrollment is Methodism's Knighthood of Service. It gathers up the soul of chivalry with the chrism of Christ upon it and gets busy among living men and women. It is Methodism on the march. It is Christianity up to the

latest minute of human need—the newest disease and the latest accident—speaking the last word of skill expressed in service.

The Golden Cross

Concerning the Golden Cross conception and machinery the bishops of our Church at their recent meeting, May, 1924, made the following announcement to the Church:

The College of Bishops is greatly gratified at the interest in hospitals which our Methodist people are manifesting. The report made to the bishops by the trustees of the Barnes Hospital shows that that great institution is rendering inestimable service in St. Louis and in that section of the country. The Wesley Memorial Hospital in Atlanta, erected at a cost of $1,500,000 and more, has been brought into vital relations to Emory University and is now in full and successful operation. The projected institutions in Dallas, Houston, Fort Worth, Memphis, Hattiesburg, and Montgomery are in process of construction or coming into condition for use. Our people are to be commended for the investments which they have already made in these hospitals and encouraged to continue their help until these and many others that are greatly needed in other sections have been completed and put in operation.

The College of Bishops would respectfully urge that the support of the hospital movement should not be spasmodic, but systematic and continuous. Hospitals must not only be built, but maintained. A constant source of substantial support must be found. The bishops believe that in the Golden Cross Enrollment the Church has the possibility of just such a source. The bishops would hereby emphasize the importance of the Golden Cross Enrollment and urge that our pastors observe diligently and faithfully the annual enrollment period from Thanksgiving until Christmas, which has been set by the General Hospital Board.

Soon after the General Conference the Board se-

cured a charter and established headquarters in Atlanta, Ga. It is worth while, perhaps, to give the personnel of the Board in this first quadrennium of its history: Bishop W. A. Candler, President; Dr. T. A. Smoot, Danville, Va., Vice President; Dr. A. F. Smith, Nashville, Tenn.; Dr. C. C. Selecman, Dallas, Tex.; Dr. J. R. Jones, Laurel, Miss.; Mr. R. E. Cooper, Hopkinsville, Ky.; Mr. M. M. McCall, Opelika, Ala.; Mr. J. B. Ivey, Charlotte, N. C.; Mr. L. M. Stratton, Memphis, Tenn. Dr. C. C. Jarrell is General Secretary of the Board, and Mr. Alton T. O'Steen is Treasurer.

Remarkable Progress

The hospital progress in our Church has been remarkable in the last few years. The Methodist hospital at Memphis will be a fireproof building on a six-acre campus, beautifully situated on Union Avenue, one of the finest avenues of the city. The hospital at Hattiesburg, Miss., is a small institution doing successful work. The hospital at Houston, Tex., is now complete. It is a beautiful building of one hundred and twenty-five beds and filled with the best equipment. The hospital at Dallas is going up on an elevated campus, overlooking the entire city, yet within easy reach of the center of town. The campus contains upward of ten acres and is "beautiful for situation." The Fort Worth Hospital will be a nine-story building, built after the plan of the Fifth Avenue Hospital of New York City. The shape of the building is a Greek cross with administrative offices in the center and operating rooms on the top floor. It will be unsurpassed for beauty

and efficiency in that part of the nation. The Montgomery Memorial Hospital, acquired from the city of Montgomery on exceedingly reasonable terms, will open in a few months with two handsome buildings. The lot contains nearly four acres and is well situated within a few minutes of the heart of the city.

The Methodist Answer

Jesus said "Go," and our Church has answered with a century and more of magnificent missionary endeavor. He said "Preach," and she has answered with a thousand flaming tongues. He said "Teach," and she has answered with her books and periodicals, her Leagues and Sunday schools, her academies, colleges, and universities. Jesus said "Heal," and for over a century she was slow to hear and slower still to obey. Her awakening has come at last, and she will soon face the world ethically minded, socially aware, and following the footprints of the young Prince of Glory, who was among men as one that served, who "went about doing good," preaching the gospel of the kingdom, teaching in their synagogues, and healing the sick.

Methodism has never been nervous about her "orders." She need never be if she keeps her apostolic spirit and service. But let her remember that this ethically minded age will not hesitate long in choosing between a Church that (merely) testifies and one that (also) serves.

The sick man needs his Church. He is depressed in spirits, inclined to foreboding, and knows that he has cause for anxiety. The Church can come into his sick room, giving serenity for his melancholy,

faith for his foreboding, and the consciousness that underneath are the "everlasting arms." On the head of him devoted to die she can lay her holy hands and bending down whisper: "Never mind about the wife and 'kiddies'; we will look after them." The Methodist Church has never been merely a preaching place; her greatest glory has been when she has been a fellowship, a family of those who have a desire to flee the wrath to come and who seek the fellowship of the people of God in working out their salvation; a society whose members are urged by conviction and impelled by solemn pledges to watch over one another in love. That such a Church should be permanently impervious to the hospitalization plea is unthinkable. Methodism must and will complete her apostolicity, she must render an affluent and efficient and redeeming ministry to the souls and bodies of men who are sick. The Church must look upon the sick rooms of the world as one of the fields white unto the harvest and pray for the type of harvesters needed.

The Modern Hospital

The hospital is one of the finest creations of modern science and one of the finest expressions of the Christian spirit. Bishop Candler has said:

> Methodism has been too slow in the matter of building and maintaining hospitals.
>
> This work has been left to the Roman Catholics far too long.
>
> But a new era has dawned. Our Church is now undertaking her long-neglected duty. A General Hospital Board has been organized, and several hospitals are in process of erection in various points in the connection.
>
> The work has not begun too soon. Now that it has been started, it must be prosecuted vigorously.

Without hospitals we cannot do our duty to the sick and suffering of the land, especially to the poor who are unable to give proper care to the members of their households overtaken by disease or wounded by accidents.

We cannot put a hospital in every small town. A nurses' training school must be established in every well-conducted hospital, and small hospitals in small towns cannot supply the conditions required for the successful operation of such schools. It is less expensive, and otherwise far better, for the Church to establish and endow at convenient centers large hospitals equipped to serve all those within adjacent territory who need such service.

The establishment of a hospital or two for a State in which there is more than one large city, or one for the area of an Annual Conference in which there is at least one large city, is by far the cheapest and best way to meet the needs of the people.

But while we cannot build a hospital in every town, and ought not to attempt to do so, we can put one wherever one ought to be erected. We can place the facilities and healing ministrations of a hospital in the reach of all our people.

The sacred obligations of duty, not sectarian ambition, should move us to do this much at least. Hospitals are indispensable, and their erection by our Church is imperative.

When one considers the amount of space given in the New Testament to the works of mercy and miracles of healing performed by our Saviour and adds to that the express teaching of our Lord on this subject, the wonder grows that a great Christian Church should have been silent so long and should have been so slow to complete her apostolicity by adding this ministry to the other forms of Christian service. Our remissness has been twofold: first, our partial failure to minister to the needs of humanity; and, second, our partial failure to teach humanity the ministering type of Christianity.

Gladstone declared: "In the health of the people lies the wealth of the nation." The large modernly equipped hospital is the most important workshop in America. Without hospitals America could not have so largely increased during the last fifty years the average length of human life. Without the scientific laboratories furnished by these hospitals the great American chapter of medical research, disease prevention, and elimination and control of epidemics could never have been written. The surgeon, the specialist, the laboratory technician, the doctor, and the nurse have learned to control, if not to remove, the menace that once lurked in such diseases as smallpox, yellow fever, diphtheria, typhoid fever, hookworm, lockjaw, and hydrophobia. The bearing of this great program on mothers and babies has a tremendous appeal to the human heart. Fifteen per cent of all the deaths that occur in the United States and Canada are of children under one year of age.

The late President Harding declared in May, 1922, that "America leads the world in hospital service." America leads the world to-day in the fight against disease. Most interesting and cheering evidence of the wonderful progress being made is found in a recent report of the United States census bureau. This statement is that the average span of human life has now reached fifty-five years for men and fifty-seven years for women. The significance of this report is shown by the marvelous gain in length of life. Fifty years ago the average life was only forty years. This period of time, the past fifty years, has also been the unprecedented building era of modern hospitals and

of the greatest advance of medical science in the world's history.

Dr. Louis I. Dublin, of New York City, one of America's highest authorities, makes the following statement: "It is obvious that at least one third of the deaths that occur every year could be prevented or postponed. In some communities the proportion of such deaths may reach even one half." It is also evident that the modern hospital will make larger contribution to the successful mastering of disease and prolonging of human life than any other institution in service to suffering humanity. The United States Census Bureau reports that "every year 16,000 women lose their lives at childbirth, and 75,000 babies die before attaining their first month." The same authority makes the astounding additional statement that "all these mothers and fully half of the children could have been saved under proper conditions." Josephus Daniels, War Secretary of the United States Navy, said: "If I were worth millions, I would put most of my money into hospitals. They pay the best dividends of any gift to philanthropy."

Not only must the Church look upon the hospital as a healing agency directly, but also as an educational force in promoting the healing program. The doctor and the trained nurse are preëminently the human factors in the ministry of healing. In the hospital the Church can lay her hand of encouragement and inspiration on both. The influence of the modern hospital in advancing the proficiency of the medical profession is too well known to need discussion. The relation of the hospital to the training

of nurses is equally well known, but for practical reason needs further comment.

Nursing as a Profession

As a part of the hospital program, and yet in a way distinct from it, we must present to the young womanhood of the Church the calling of the trained nurse as a life service. The young women of our Church are not accustomed to associate the nursing profession with the program of their Church, and the Church is responsible for this. We must lead our talented and educated young women to consider the advantages in nurse training. These have been well described as follows:

1. It calls out woman's best powers and offers opportunity for beautiful service.

2. It makes one alive to the vital things of life.

3. It gives one self-control, self-respect, self-reliance, and self-poise.

4. It makes it possible for a young woman to earn a good living in whatever locality she may be.

5. It gives to the girl choosing nurse training as her profession a wide field for service. Not only is she prepared to minister to the needs of a single institution or of a limited group of people, but she is also fitted to serve the whole community and to meet conditions as she finds them in many different kinds of communities. Nowhere has the growth of opportunity for nurses been as great as in the field of social welfare. The nurse is not only a skilled agent for the relief of suffering, but a teacher of sanitary and healthful living, a power for the prevention of disease. Special branches of this work are: School nursing, tuberculosis work, infant welfare work, and welfare work in factories, department stores, and other industrial and commercial fields.

The time is not far distant when the hospitals of

the Methodist Episcopal Church, South, will offer a large and alluring field for life service to our finest young women. This field will be varied enough to appeal to a large variety of talent. The young woman trained in nursing may aspire to any one of the following lines of her profession: (1) Regular hospital service; (2) official executive positions, such as superintendent of hospitals, supervisor of nurses, teachers, and technicians; (3) rural nurses; (4) visiting nurses; (5) special nurses. Some of these hospitals will themselves be supervised by graduate nurses who may give their life service to the home field as real missionaries. As the calling is sacred, the qualifications are high. The following statement is so clear that I quote it:

> A nurse to be successful must possess good health, ambition to succeed, a desire really to be of vital service to those who are sick and afflicted, and a sympathetic mind. The most necessary qualification for all life service is a Christian character which has been in close touch with the great Exemplar of all life service. The ministry which a nurse renders to the individual patient and community should be a duplication of the strong spiritual motive which prompted the Great Physician as he went among people doing good. The young woman who would make her life count in the most helpful ways must possess the Christian virtues which will really meet the needs of those who suffer and bear heavy burdens. Her nursing ministry should be something more than a professional and mechanical performance of duty. It must touch and inspire the sick with hope, comfort, and good cheer.
>
> A young woman should be nineteen or twenty years of age and not older than thirty-five in order to meet the requirements of the various States. All States require that a pupil nurse shall have at least one year of high school education or its equivalent, while others require two years.

The following quotations will prove from the lips

of nurses themselves what they think of their own profession:

The nursing profession offers a real field for life service. One can continue her education in this field indefinitely, and the peculiar experiences that come with nursing give one the opportunity of rendering unusual Christian service.

There is no other field in life service that offers larger opportunities than that of nursing. I can gladly recommend the profession to any young woman who is interested.

I have never regretted my decision to become a nurse, and would decide again if my life were to be lived over. I have never had any real disappointments in the service.

For a young woman who is seeking an avenue of real service as a life work, from a religious point of view, I feel that there is nothing that can compare with the work of a nurse. In fact, I think it comes more nearly in a practical way to fulfilling the requirements of our Lord and Saviour than any other form of service.

The greatest satisfaction in my work as a nurse and as a hospital worker has been that I have felt so perfectly content that I was doing the very things that I should do, and the satisfaction I have received in seeing the results of my work, in the body, mind, and soul of those with whom I have come in contact.

May not the time come when our Church can invite many of her finest young women to join a great sisterhood of Methodist nurses who have consecrated their lives to the hospital program of the Church and to nursing the sick under her direction, a militant host of heroic spirits, making war on pain, sickness, and sin, carrying the standards of the Church where Christian women can best take them?

Florence Nightingale

Florence Nightingale must be mentioned in any discussion of the trained nurse. Miss Nightingale, at

the head of thirty nurses, reached Scutari in time to receive the wounded from the battle of Balaklava. She stood on her feet twenty hours out of the twenty-four. She soon had all the hospitals of the peninsula and ten thousand men under her direction. The death rate among the wounded began to drop. Soldiers asked that she stand by them in their operations and would kiss her shadow as it fell on the pillow where a fevered head was tossing. She purposely avoided the warship sent to bring her home in such a triumph as no general of that war received. When the British public learned that she was already in her country home, they quickly gave her a fortune as a testimonial of their gratitude for her services to the British army. She just as quickly devoted the fund to founding a school for training nurses at St. Thomas's Hospital. Her "Notes on Nursing" made an era in nurse training. American hospital circles celebrate her birthday as National Hospital Day. "Flit on, Cheering Angel" is an anagram which enshrines the letters of her name and suggests her character and reputation. The modern army of trained nurses is a monument to her originality and humanity.

The Hospital a Redemptive Agency

The Church must look upon the hospital not only as a healing and educational agency, but also as a redemptive agency. In this every personal factor in the hospital can have a part, but above all, the chaplain of the hospital has a rare opportunity for service. The hospital chaplain with cultivated intellect, human contact, fine Christian courtesy, tact, and in-

sight will find almost as many "open doors" as there are sick rooms in the hospital. The Church must make her hospitals redeeming agencies in the lives of the sick—pointing the dying to the Lamb of God which taketh away the sin of the world and directing the convalescent to him who is able to heal the soul as well as the body.

As One That Serves

If I had the eye of a saint to see and the touch of an artist to pass the vision on to others, I should like to choose some scene in the life of our Lord and put upon a canvas the adoration of my soul, some scene where Jesus would speak and move and appear to be all divine and utterly human.

I should not choose for my masterpiece the theme of his infancy, made immortal by Raphael in the Sistine Madonna. I saw my six-year-old child awed by it, and men and women look upon it with bared heads and hushed voices. But I think the artists of the Renaissance gave us enough pictures of the infant Jesus to last the world for a while. Nor should I choose the subject of his Passion as did Rubens in the Descent from the Cross, where loving hands are held up to take from the tree the body of our Lord fast growing rigid in death. I think the masters of that great era have left the world enough pictures of the Passion for the present.

I should choose that hour of which it is said that Jesus knew that he came forth from God and was going back to God. In that hour Jesus, setting out to conquer mankind and determined to rule the ages, took not the sword with which men conquer, nor the

scepter with which men rule, nor the throne on which men aspire to sit, nor the crown with which men seek to adorn their brows, but he took a towel—instrument of menial service—and tied it to his belt; and, taking a bowl of water, he passed from man to man and washed the disciples' feet. The scene is not romantic nor medieval nor ecclesiastical, but it is a wonderful picture for the Christian doctor preparing his hands for an operation; a wonderful picture for the young girl who holds the instruments at his side; a wonderful picture for the busy pastor, the kind-hearted neighbor, the great-hearted philanthropist, and for the trained nurse, alone at the midnight hour as she wipes the sputum from the throat of a dying man.

As Jesus took neither sword nor scepter nor throne nor crown, but a towel with which to conquer the world and rule the ages, so the Church which washes the feet of to-day will have the heart of to-morrow.

The Golden Cross Society and the Methodist hospital present the Methodist Church in the uniform of a trained nurse down on her knees washing the feet of the afflicted poor.

Jesus said: "Go, and do thou likewise."

Jesus said: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

PART III

METHODISM AND THE PRESENT OPPORTUNITY

CHAPTER IX

METHODISM AND THE PRESENT OPPORTUNITY

W. J. YOUNG, D.D.,
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CHRISTIANITY is the only religion suited to become a world religion. Many reasons for this might be given. Prominent among these reasons is its simplicity. It got rid of the tradition of the elders, the growth of centuries on the Jewish faith. It had a very plain message: Repent, change your minds, believe on the Lord Jesus Christ. It gave up the elaborate ceremonials of the temple, adopted two sacraments, and used the synagogue worship as its model. The moral law was rid of all intricate and numerous cases of conscience and was reduced to two very easily understood requirements, supreme love to God and love to humanity. In the hands of the apostle Paul it is quite true that the Christian religion developed into something approaching a doctrinal system, but even so it did not lose its simplicity, except as the Pauline teaching was further systematized and developed by certain types of theologians.

Christianity has found itself at home everywhere. It has easily adjusted itself to new conditions of life and thought and has been able to take over into itself whatever it has found in any place or in any age worth while. It has, without hesitation or fear, recognized the truth in the other religions and has

claimed for its mission not to destroy, but to fulfill or fill out. It is not at all strange that in the days of his flesh the common people heard Jesus gladly. To the same people his word and his personality are equally attractive to-day when they are given the opportunity to be heard and seen. Every now and then the Church needs to be called back to the simplicity which is in Jesus.

Such a call came from the lips of John Wesley in those days when Methodism came to its birth. We have often been told that Methodism did not come bringing a new doctrinal system nor a new and enlarged ecclesiasticism. We have been often reminded how Mr. Wesley had no desire to organize a new Church. The Methodist Church came in the providence of God. Methodism had its doctrines, and they were from the first presented with due emphasis. But the doctrines were not presented for their own sakes or as tests of orthodoxy, but as helps to bring men into a knowledge of the only true God and of Jesus Christ our Lord. The simplicity of the gospel was repeated in the simplicity of Methodism, which itself has found an easy adaptation to all peoples. We may well ask if, in the present situation in the world and in the Church, Methodism may not have a special mission even as it had in its beginning.

In its doctrines Methodism laid special stress on the central things. It learned in the very beginning to put first things first. They are the things which the evangelical Churches have come almost universally to believe. Mr. Wesley did not allow himself nor his followers to wander from them and drift into the discussion of profitless opinions. He had

very little patience with mere opinions. His desire was to preach a saving gospel for a sinful world. He opposed Calvinism, not so much because as a theory it did not commend itself to his judgment as because to him it was not a saving message and could not be. In the midst of present bitter controversy the great need is a gospel such as Wesley preached, a gospel in which, without controversy, the great things of Christianity are presented dogmatically, positively, by those who believe heartily, and with as little argument as possible.

We may well ask ourselves if much time and effort are not being wasted which might be used to profit in the direct evangelization of the world. The central doctrines are the best solution of all our religious problems. Once let these have the right of way, and all other beliefs come as a matter of course and take their proper places. Is it not interesting to note how little Methodism has been troubled by real heresy? This could not have been a mere accident. The gospel is all of a piece, and the essentials bring to their side and as a part of themselves even the nonessentials.

Indeed, Methodism has done very much to prevent heresy and to preserve the true faith. This it has accomplished quite largely by not insisting on the nonessentials, an insistence which quite naturally tends toward a reaction to unbelief in one form or another. It has kept alive the true faith by presenting those things which Jesus and his apostles continually emphasized. Those who have heard and known these truths have had no time nor inclination to turn aside to error.

The world itself desires to know these central things. They are the doctrines for which we were made, and which were made for us. They fit into our human nature. When they are well spoken, the hearer at once says, like the man in the Gospel: "Well, thou hast said the truth." Other things of more or less importance will be believed later. But we must needs be patient while the pupil—the disciple—is learning the truth. Certainly all the while the truth of greatest value is that to which his whole soul responds, and this truth is embodied in those great doctrines which Methodism has always put to the front in its teaching.

The doctrines of Methodism were certainly not new. They were as old as the Bible. But they fell on the ears of men as new. They were born anew and reannounced out of a marvelous experience, created by the testimony of the Holy Spirit to each individual soul. This brought about several important results. There was a note of certainty in the proclamation of these truths. The messengers of grace spoke what they did know, by what was after all a fresh revelation of the truth from God. What others had learned, as prophets and sages of old, they also now learned in the same way. Men listened to such messengers, however humble, because they had something to say.

Here too was the strongest argument in support of the truth of the doctrines. They were not the result of processes of logic or mere reason. They were the convictions of men who could not help believing what they stated. Their own convictions awakened similar convictions in others, for we are all of the

same nature, soul and body, and if the convictions are based on reality, other souls must at last come to the same convictions.

We thus ultimately gain the central truths, the truths worth while, for experience gives forth those things it has found essential in its religious living and thinking. It is in the practice of the truth that the truth becomes a verity. Jesus once gave as if it were a final answer to his opponents: "If any man will do his will [wills to do his will], he shall know of the doctrine, whether it be of God, or whether I speak of myself."

We need to-day very much a return to this method of discovering the truth. We have had a vast literature on dogma, largely the creation of human intellectual ingenuity, much of it in defense of those distinctive doctrines of the Church which are as a rule the least important, not a little of it in support of preconceptions of the individual writers, stated as theses at the introduction to the discussion. New sects are constantly arising, basing their right to exist on some fragment of truth held to the forgetfulness of all the rest of the great orb of the gospel message or on some idea created out of the whole cloth with no foundation in real fact.

So much of the religious teaching has no connection with real life, cannot be verified in actual experience. It is therefore of little value except as a plaything, a toy for logic or metaphysics or psychology to amuse themselves with, often to the damage of the soul, certainly not to its good. Methodism still points to right religious thinking, thinking that is of value to our real selves. It still insists on the permanent

truthfulness of the Master's assertion: "When he, the Spirit of truth, is come, he will guide you into all truth." This was not meant to apply only to the group of men to whom Jesus was then speaking, but to all men to the end of time.

The Methodist theology, when faithfully presented, has always proved to be a workable theology. What is theology? Theology is in relation to spiritual things what science is in relation to natural or physical things. As science attempts to make known the method by which the forces of nature operate and how they may be used, so theology seeks to interpret the workings of the Holy Spirit in the human soul. Whatever may be true of other theologies, it is certainly true of Methodism that it has presented the way to God in such a manner as to make the Christian life entirely practicable. In its early days it appealed to university students and at the same time to the begrimed colliers. In those days, too, it could be used by university graduates in their ministrations of the gospel and with equal effectiveness by the unordained, uncultured lay preachers. They found it could be preached, and, unlike some other systems of theology, without reservation. Indeed, it preached itself. Note how it found itself singing in the great hymnody created by Charles Wesley, so that it is universally admitted that the theology of the Methodist Church is most faithfully expressed in the hymn book, and especially in the Wesleyan hymns.

This theology made possible the spread of Christianity in the wildernesses and over the wide prairies of America. Back of the great revivals of our great

republic, so far as the preaching and singing were concerned, have been always its precious truths, with which it has been possible to show all sorts of men the way to the Father, the way to Christ. This theology has worked everywhere, in China and India and Africa and the islands of the many seas. Indeed, men who theoretically did not accept it have found it wise in the truly practical affairs to use the gospel according to John Wesley.

This theology will certainly work to-day. There is not a situation to-day that does not find its counterpart in those former days when beyond all controversy this was the surest road to human souls. The Methodist Church should most resolutely speak forth the message of the fathers. Many changes have come into the world's thinking and living, and we do need in religion as in all else to speak the language of to-day. But the great facts of redemption have not changed. If Paul were living to-day, he would still be saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and the Wesleys would still be singing:

> "For all my Lord was crucified;
> For all, for all my Saviour died."

When Methodism had its birth in England, the popular philosophy was deism, which was influencing the minds of thinkers, humble and great alike. It placed God far away from his works. It denied the supernatural. It denied the possibility of communion with God. Some excellent treatises were written on the other side; but they did not satisfy the hungry souls, who were crying out with Job, "O that I knew

where I might find him," or demanding with the apostles: "Show us the Father, and it sufficeth us." Methodism attempted no philosophic, no merely theological reply. It showed the way into the Father's presence and demonstrated by actual experiences that the soul might find God. Thousands were ready to testify that they had heard his voice. Miracles of grace, conversions of even the most hardened and profligate, demonstrated the presence of the supernatural in the midst of the world.

The nineteenth century, with its wonderful advance in science and its discoveries in the material world, brought forward that agnosticism which was not willing to deny the existence of God and the realities of religion, but which nevertheless insisted upon the inability of the human mind to know anything about them. The world was informed that all beyond the visible, the tangible, the physically demonstrable is mystery unsolved and insoluble. Fortunate was it that Methodism, with its certainties of religious experience, had found a secure place in the world, even among scholars, so that here was the same answer to agnosticism that had been made but a short while before to deism. Methodism kept singing:

> "What we have felt and seen
> With confidence we tell;
> And publish to the sons of men
> The signs infallible."

To those who vaunted their agnosticism it had but one answer, "I know whom I have believed," and invited the agnostic himself to the same knowledge.

The present age, even when it spares religion, has

in it many tendencies which frequently rob religion of all that is supernatural and hence truly spiritual in it. There are still forms of science that would lead us along the road the deists and the agnostics have gone, while there are many devout scientists who through nature climb to nature's God and who realize that in all their discoveries they are but "thinking God's thoughts after him." Is Methodism any less able to meet the present issue than it was to meet the issues of the eighteenth and the nineteenth centuries? The same blessed experience is possible today and is enjoyed by multitudes of the saints who worship at her altars. This is a day of opportunity for the Methodist Church.

The prevailing philosophic theory of the eighteenth century made that period quite materialistic. The more God is removed from human life and experience, the more will men trust in the things which are recognized as existing—the things material. The Church, the nation, the individual will find at least the tangible things worth while. The same was true of the nineteenth century. Indeed, many men of science did not always stop with agnosticism. They pressed their way onward to materialism and atheism. Some one has called the agnostic himself "a bashful atheist." John Wesley surely came into the kingdom for such a time as this. Through him the things spiritual gained their rightful place. In all probability it was the Methodist revival that stayed the steps of the agnostic and prevented him from journeying into the land of the fool who says: "There is no God." He might not understand it, but he must admit that strange things had happened which his

telescope and microscope and test tube could not explain.

We are forced to admit that ours is a materialistic age. Less than ever does science dare to deny the existence of the supernatural. But the wonders of the world around us tend more and more to make us see here the forces most divine. Religion itself is submitted, and of necessity, to scientific investigation along with all facts, until at times men find themselves, while doing religious things, thinking of the scientific laws under which they are acting. The rediscovery of the social obligation and the emphasis laid on environment in the making of character too frequently divert attention from the higher things of life to good housing, bathtubs, and foods. The increasing opportunities for the making of vast fortunes, coupled with the needs of the Church for vast sums of money for carrying on its great enterprises, raise immensely the valuation of the things which perish as over against the things eternal. In its own immediate work the Church has had a vision of the value of beautiful buildings, fascinating music, and splendid ritual, and is constantly tempted to think the power needed is to be found here in some magical or semimagical way. That Methodism which feels and knows the power of God, the marvels of the world to come, apart from all ceremonial or theoretical or material accumulations, is the need of the hour, and the Methodist Church ought for the glory of God and the good of his kingdom to embrace the responsibility and the privilege. It must take hold of these things so largely material, which must not be thrown away, and breathe into them a living

soul, and it must continue to demonstrate that spiritual things are not altogether dependent on things material.

The days of Mr. Wesley were characterized by a want of reality in religion and a consequent failure of religion to exercise any very great influence upon conduct, public and private. The preaching was dull and uninteresting. Belief in dogmas was a merely formal acceptance of formulas accepted by the Church. The conduct of the services enjoined was necessary, but might very well be left to the curate while the parson himself was off on some pleasure jaunt. With many of the thinkers of the day the Church and religion were thought of as good police regulations, or forces to keep the great mass of the people in order, satisfied with environment far from being desirable.

Under the preaching of the Wesleys all this was changed. Sin became fearfully real, and men trembled as they stood on the brink of what was to them a veritable perdition, and rejoiced, as a real heaven came into view, with the sweet sense of forgiveness. Jesus Christ and him crucified was as truly a power in the lives of the people as he was to the apostle to the Gentiles. A converted slave trader and drunken sailor, John Newton, who came under the influence of the Wesleyan movement, meant every word of it when he wrote:

> "I saw One hanging on a tree,
> In agony and blood,
> Who fixed his languid eye on me,
> As near his cross I stood."

The multitudes were so moved that there were

strange physical manifestations which could not be entirely restrained even by effort. Conversions were not mere formal acceptances of ecclesiastical requirements, but were miraculous transformations coming at the end of severe wrestlings and groanings. Crowds might gather at five o'clock in the morning for worship and preaching, and watch-night services were common and were, in Mr. Wesley's opinion, seasons of great blessings. The Methodists talked about their religious experience as naturally as men talk of business or of pleasure.

There never was a greater need for this sense of reality than now. Certainly in many lives, even among Church members, there is nothing vital in the doctrines of Christianity. In the controversies between so-called fundamentalists and so-called modernists the debate on either side too frequently degenerates into battles over definitions, and the living issues involved are forgotten. Orthodoxy of faith in the deity of Jesus is again and again coupled with the absence of his spirit and the failure to enthrone him exultantly in the place of royal authority. The processes by which many come into the Church in great evangelistic campaigns are as formal as the manipulations of the Church of Rome. We need a true baptism of the Holy Ghost, a genuine religious experience, the old-time Methodist fervor.

The Reformation had made the Bible "the religion of Protestants." The authority of a corrupt Church could no longer be recognized, and the reformers found a new basis of authority in the sacred writings. Some of the reformers, Luther for example, exercised great liberty in their use of the Scriptures.

This was not due to any looseness of views, but rather grew out of their desire to find what was vital in the Bible, what really constituted it the authority for faith and practice. They found this in the fact that the writers of the Bible recorded, for the use of others, under the guidance of the Spirit, even for every coming age, their own experiences in communion with Jehovah, in fellowship with Jesus Christ. It did not take long, however, for the use of the Bible to become as formal, as devoid of life, as the use of ecclesiastical ceremonial had become in the Church against whose deadness and corruption the reformers had so earnestly revolted. The Bible became in many instances a book of magical formulas, a fetish, making it of great import simply to have a volume in the house, an armory of proof texts with which to slay the advocates of another creed or denomination.

In nothing was the early Methodist preaching more effective than in what it did with the Bible, bringing out of the secret places of the book, in which the saints of ancient days told of hours of victorious faith, well-nigh forgotten truths, and proclaiming them with the same joy and confidence with which the Biblical writers announced them. The Bible became a new book, the Word of God indeed—not a sectarian book, not a record of revelations made in ages gone but not to be repeated to-day. We are needing the Bible of John Wesley and his coadjutors to-day, a book out of which God speaks anew to men the truths there recorded until they are as vital to us as they were to Isaiah and David and Paul and John.

England in the days of the Wesleys was cursed by

a low type of morals, and that, too, in all grades of society. With regard to this all historians agree. The Journal of John Wesley bears large testimony to this fact. The Methodist revival had this constantly in view. Careful inquiry was made into the lives of the members of the societies, and the General Rules set forth the obligation to evidence salvation by avoiding evil of every sort, especially that most commonly practiced. And this was no merely moral reform, no mere reform of manners. It was a reform in conduct growing naturally and inevitably out of the new birth, through which men were made new creatures in Christ Jesus. It was confidently expected that the fruits of the Spirit would show themselves. And we know full well that the early Methodists, with such exceptions as might be looked for, were famous for their holy living.

It does not require a close scouting of our times nor an overcritical attitude to discover a distressing moral looseness both in opinion and in practice. Undoubtedly we are in great need of a fresh moral impetus. The same power which brought the cleansing before must bring it again. Not the announcement of ethical principles, not moral lectures, but the regenerate life, must be our hope. The gospel which has always been preached by a true Methodism will do the work. Great is the opportunity and great the responsibility of the Methodist Church in this hour.

In recent years we have had a literature, none too large, calling our attention to the social teachings of the Bible, the law, the prophets, the Gospels, the Epistles. We hear the denunciations of the wrongs brought upon the poor and oppressed and see the

need of social righteousness and social service. Every forward religious movement has had its social side. At times the social theories advanced have been wildly radical. At other times the absence of spiritual power has been responsible for the ineffectiveness of theories both sane and Christian.

The Methodist revival was social as well as individualistic. It laid constant stress upon social obligation. It cared for the needs of the people. It ministered wisely to the poor, provided education for the humble, set in operation means for healing the sick, made many of its religious gatherings occasions for the gratification of the social instinct. All this and more was done in such manner that the social work was at no time found overshadowing the spiritual, but on the contrary was the direct fruitage of the revival itself.

Evidently two things are urgently needed at this time, the social gospel and the gospel of the individual salvation. They must be together and in perfect agreement, for too frequently are they found separate and in conflict with each other. Our Methodist fathers knew how to present this twofold gospel. With them the social life grew out of the perfect individual life and experience, which gave proof of its incompleteness wherever the social obligation was absent.

Jesus said: "Ye shall know the truth, and the truth shall make you free." Paul wrote to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made you free." Christianity has everywhere been the religion of freedom. Before it autocracy and slavery ultimately flee. This comes

to pass through the liberation by regeneration of all that is truly human.

Methodism, being so loyal to the great essentials of the gospel, brought a new freedom to the humble people and gave to them a proper realization of the dignity of man apart from all the accidentals of life. But it coupled with this the gospel truth that this greatness is to be used in service, not in a foolish effort to claim and exhibit one's rights. Thus it happened, as the historians frankly tell us, that while France had her awful revolution, England was delivered from such a catastrophe.

We are facing to-day a world-wide restlessness—economic, social, political. With a larger insistence than ever the masses are demanding recognition. This is true even in our land of the free. The situation must be met not by seeking to restrain the ambitions of the people. This will only increase the difficulties and dangers. No, we must give a larger liberty, the liberty within, and with it the sense of mutual obligation which leads to service, a sense which always comes with the larger liberty. This was the gift of Methodism in the eighteenth century, and so it should be in the twentieth.

Methodism was born in a university. Its founder was never afraid of scholarship and was not disturbed by a possible contradiction between religion and science. Indeed, Mr. Wesley was one of the most independent and fearless of thinkers. To him there was but one God in the whole range of the intellectual and spiritual life, and that God constantly bore testimony in his soul to his sonship. His scholarship ministered to and made more effective his religious

life, while his religious life liberated and made more efficient his mental powers.

The Methodist Church has always believed in laying stress on education. It has fostered schools of every grade, upon which it has expended large sums of money. It has believed in an educated ministry, while finding a place in its ranks for the man of limited attainments if he possesses a godly character and a rich Christian experience. But it has made through its courses of study a measure of scholarship available for the humbler man. The Church has never been timid before the onward march of science in any of its departments.

In the unfortunate warfare which now and then breaks out between certain types of theological and certain types of scientific thinking the Methodist Church has a large service to render by a return to the attitude of its founder. It must, like him, preserve the profoundest scholarship and the deepest piety. Like him, it must proclaim the perfect harmony between the two. For Methodism all kingdoms are the Lord's.

It would be well for every Christian at all tempted to bigotry or narrow-mindedness to read frequently what Mr. Wesley has to say on 2 Kings 10: 15: "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand." Because Methodism laid stress from the beginning, not on mere opinions, but on Christian experience and character, it has always been marked by a catholic spirit. This catholic spirit has not been the result of indifference to doctrinal soundness; this would have been most unfortunate. It has been the result of a willingness to

hold fellowship with any who give evidence of being the Father's children. Perhaps no other Church has done quite so much to bring about the final spiritual union of all evangelical Christian forces.

Just now there is an unfortunate tendency to divisions within the fold, even in individual denominations. We are turning our batteries on each other and not together on the common foe. In this Methodism to-day is not free from blame. It would seem that the qualities which made us in the past a uniting force among the Churches might do so now in an hour when it is so much needed. Ours is a great opportunity to create a new brotherliness by laying stress once more on those doctrines which in a true sense brought the Methodist Church into existence and which centered in the two facts of Christian character and Christian experience.

It is not at all surprising that, with its emphasis on religious experience, Methodism should have been from the very first so earnestly missionary, for the missionary spirit is the inevitable accompaniment of the new birth and the testimony of the Holy Spirit. The first impulse of a newborn soul is to tell others the story of redemption. The most effective missionary propagandism is through a gracious revival of religion. Our own Bishop Coke was one of the first of the great modern Protestant missionaries. Since his day until now a long line of heroes have held aloft the cross in practically every heathen land, while another long line have done wonderful pioneer work in the homeland. The Methodist itinerant was the savior of our great republic.

The Methodist message and the Methodist form

of government have been eminently adapted to the missionary program. Methodism has been called "Christianity in earnest," and such it is. For this reason it is needed to-day, greatly needed, with all its aggressiveness and progressiveness. This is no time for divisions and misunderstandings and recriminations. We need to remember the legend, older than Methodism, but so well illustrated in its long history: "In essentials unity, in nonessentials liberty, in all things charity." The world's distress calls for all the resources of body and soul all of us have. As the love of the cross commanded all the power of God unto human salvation, so the same love, and that only, will command all that is ours for the world's needs. Let us enter upon our task anew with triumphant joy.

STATISTICS

EXHIBIT A

MISSIONARY STATISTICS, M. E. CHURCH, SOUTH

PREPARED BY DR. S. P. WIGGINS, MISSIONARY SECRETARY, NORTH GEORGIA CONFERENCE

SCHOOLS AND HOSPITALS

Field and Year	General Board			Woman's Work			Hospitals	
	Grade	Institution	Enrollment	Grade	Institution	Enrollment	Hospitals	Patients
China 1918	A*	1	82	A	1	69	3	20,484
	B†	1	24	B	2	59	..	.....
	C‡	25	1,531	C	29	1,612	..	.....
China 1923	A	1	283	..	...	.....	3	26,259
	B	1	130	B	3	202	..	.....
	C	38	5,884	C	35	3,457	..	.....
Japan 1918	A	2	2,190	A	..	.....	No hospitals in Japan.	
	B	..	.....	B	1	11		
	C	13	1,787	C	9	378		
Japan 1923	A	2	2,324	A	..	.....		
	B	..	.....	B	1	69		
	C	17	1,858	C	12	583		
Korea 1918	A	1 (Co-operative)	Not given	A	..	.....	3	29,599
	B	2 (Co-operative)	70	B	4 (Including Institutional)	154	..	.....
	C	26	1,386	C	36	1,904	..	.....
Korea 1923	A	1 (Co-operative)	133	A	..	.....	4	32,463
	B	2 (Co-operative)	250	B	..	.....	..	.....
	C	67	2,412	C	57	3,729	..	.....

* Colleges. † Academies. ‡ Day schools.

EXHIBIT A (Continued)

MISSIONARY STATISTICS, M. E. CHURCH, SOUTH

PREPARED BY DR. S. P. WIGGINS, MISSIONARY SECRETARY, NORTH GEORGIA CONFERENCE

SCHOOLS AND HOSPITALS

Field and Year		General Board			Woman's Work			Hospitals	
		Grade	Institution	Enrollment	Grade	Institution	Enrollment	Hospitals	Patients
Siberia-Manchuria*	1923	A B C	 23	 1,390	.. .. ..		....	No hospitals.	
Cuba	1923	A B C	1 Connected with other institutions. 6	181 656	.. Normal Department, Buena Vista C. C	Theological Department 3	 602	No hospitals.	
Mexico	1918	A B C	 7	..... Same as below. (General and Woman's—not designated which.)	A B ..	1 ..	203 1,296	None.	
	1923	A B C	.. Normals and Bible Schools connected with other institutions. 11	 863	A C	1 7	480 2,811	.. 3	1,496 (Monterrey only) (2 not in action)
Africa	1918	10 schools, all grades.			..		480	2	7,959 (treatments)
	1923	50 schools, all grades, General & Women's.			(Not reported in reports)		1,957	3	6,058 (treatments)
Brazil	1918	13 schools, all grades.			..		1,317	1	1,510
	1923	39 schools, all grades, General & Women's.			..		2,849	1	456

*Not opened in 1918.

EXHIBIT A (Continued)

MISSIONARY STATISTICS, M. E. CHURCH, SOUTH

PREPARED BY DR. S. P. WIGGINS, MISSIONARY SECRETARY, NORTH GEORGIA CONFERENCE

SCHOOLS AND HOSPITALS

Field and Year		General Board			Woman's Work			Hospitals	
		Grade	Institution	Enrollment	Grade	Institution	Enrollment	Hospitals	Patients
Belgium*	1923	A B C	.. 1 2	No work No. not given under Woman's Dept. 186	..	..	....	No hospitals.	
Poland*	1923	A B C	1 .. 4	1,266 295	Language college, 1. ..	....		Not given.	
Czecho-Slovakia*	1923	A B C	.. 1 ..	..... Not given	..	....		No Hospitals.	

*Not opened in 1918.

EXHIBIT A (Continued)
CHURCHES, SUNDAY SCHOOLS, FINANCES

Field	Year	Missionaries, including Wives	Native Workers	Missionaries, Woman's Work	Native Workers, Woman's Work	Members	Sunday School Pupils	Epworth Leaguers	Organized Churches	Self-Supporting Churches	Parsonages	Churches	Value of Churches and Parsonages	Value of Other Property, Schools, etc.	Total Amount Raised on Mission Fields	Appropriations for 1924			
																By General Board	By Woman's Council	From Centenary	Total Amount to the Field
China	1918	59	88	47	58	8,843	11,010	3,136	80	8	33	44	$ 76,630	$1,311,187	$ 11,125 00	$ 87,698	$86,731	$369,307 01	$543,753
	1923	88	234	70	770	10,819	12,466	4,657	105	27	52	74	456,224	2,162,669	37,719 00	86,007	91,534	210,943 15	388,484
Japan	1918	42	33	14	18	1,512	4,520	428	34	5	8	22	Noreport	544, 37	4,438 80	16,977	19,816	350,737 44	487,551
	1923	50	39	24	16	2,300	5,408	552	33	6	24	58	Noreport	1,051,632	11,986 00	117,643	20,066	189,723 79	327,433
Korea	1918	42	54	24	58	5,765	5,911	221	238	6	39	187	47,443	69,947	5,494 95	76,706	63,043	247,867 00	387,616
	1923	48	108	32	88	8,354	13,650	1,522	357	18	53	487	214,192	60,218	49,891 69	76,963	63,193	188,233 97	328,390
SiberiaManchuria	1918	Wor	k n	ot	o	pene	d in 19	18.											
	1923	4	25	2	8	1,600	6,477	.....	120	....	...	29	.....	.....	5,561 50	All Cent	enary.	72,000 00	72,000
Cuba	1918	30	15	5	....	4,117	2,508	369	46	....	19	39	215,646	20,563	15,477 89	56,007	19,020	113,870 00	188,897
	1923	35	29	10	17	5,318	3,526	597	46	....	26	39	362,877	475,239	21,253 00	55,294	9,627	82,199 40	147,120
Mexico	1918	10	16	10	....	2,343	1,988	666	30	1	9	21	221,108	.....	2,484 32	42,972	49,195	209,476 00	301,643
	1923	29	83	21	19	3,917	4,159	1,023	49	1	18	30	211,425	1,895,000	50,030 00	59,843	50,594	153,495 93	263,933

EXHIBIT A (Continued)
CHURCHES, SUNDAY SCHOOLS, FINANCES

Field	Year	Missionaries, including Wives	Naive Workers.	Missionaries, Woman's Work	Native Workers, Woman's Work	Members	Sunday School Pupils	Epworth Leaguers	Organized Churches	Self-Supporting Churches	Parsonages	Churches	Value of Churches and Parsonages	Value of Other Property, Schools, etc.	Total Amount Raised on Mission Fields	Appropriations for 1924			
																By General Board	By Woman's Council	From Centenary	Total Amount to the Field
Africa	1918	10	7	3	....	200	850	.....	4	....	...	...	.....	.....	120 00	18,095	5,700	36,750 00	60,545
	1923	22	43	5	....	862	2,162	160	54	....	...	...	.....	.....	216 63	18,506	2,250	13,681 87	34,438
Brazil	1918	34	52	27	7	9,369	8,024	2,798	121	....	19	38	306,836	.....	19,987 00	101,004	33,320	490,000	624,324
	1923	47	37	30	15	11,746	11,810	3,352	119	....	39	96	966,573	776,881	114,681 00	102,158	40,427	311,694 00	454,380
Belgium	1923	9	22	....	....	103	341	.....	10	....	...	6	62,540	117,000	1,456 23	All Cent	enary.	95,410 00	95,410
Poland	1923	15	9	....	....	800	800	300	7	....	...	5	.....	67,000	.....	All Cent	enary.	104,500 00	104,500
Czecho-Slovakia	1923	12	38	....	....	1,557	1,617	105	25	....	*6	*8	117,196	86,845	113,465 62	All Cent	enary.	106,000 00	106,000

*Chapels and living apartments for pastors in the same building.

EXHIBIT B

EDUCATIONAL STATISTICS

PREPARED BY ELAM FRANKLIN DEMPSEY, D.D., SECRETARY OF EDUCATION
NORTH CAROLINA CONFERENCE

	Institution	Location	President	Date of Char.	Students	Endowment	Total Value of the Plant
	UNIVERSITIES						
1	Emory University	Atlanta, Ga.	H. W. Cox	1915	1,793	$ 2,309,370	$ 3,975,291
2	Southern Methodist University	Dallas, Tex.	C. C. Selecman	1912	2,425	1,600,884	1,539,155
					4,218	$ 3,910,254	$ 5,514,446
	COLLEGES—CLASS A						
	For Men and Coeducational						
1	Birmingham-Southern	Birmingham, Ala.	G. E. Snavely	1859	1,176	$ 514,186	$ 722,000
2	Central	Fayette, Mo.	W. F. McMurry	1854	468	683,905	408,387
3	Centenary (of Louisiana)	Shreveport, La.	G. S. Sexton	1830	541	653,351	477,290
4	Emory and Henry	Emory, Va.	J. N. Hillman	1839	349	170,282	386,700
5	Hendrix	Conway, Ark.	J. H. Reynolds	1884	452	551,460	380,000
6	Kentucky Wesleyan	Winchester, Ky.	U. V. W. Darlington	1860	228	125,700	396,500
7	Millsaps	Jackson, Miss.	D. M. Key	1890	450	697,005	405,373
8	Randolph-Macon	Ashland, Va.	R. E. Blackwell	1830	211	515,774	419,350
9	Southwestern University	Georgetown, Tex.	J. S. Bareus	1875	912	171,992	551,951
10	Trinity	Durham, N. C.	W. P. Few	1852	1,429	3,119,254	1,439,745
11	Wofford	Spartanburg, S. C.	H. N. Snyder	1851	467	297,504	604,400
	For Women						
12	Athens	Athens, Ala.	B. B. Glasgow	1845	142	.....	280,500
13	Columbia	Columbia, S. C.	J. C. Guilds	1854	315	.....	608,723
14	Galloway	Searcy, Ark.	J. M. Williams	1888	279	135,000	444,550
15	Greensboro	Greensboro, N. C.	S. B. Turrentine	1838	371	137,250	536,991
16	Lagrange	Lagrange, Ga.	W. E. Thompson	1847	165	166,500	325,400
17	Lander	Greenwood, S. C.	B. R. Turnipseed	1873	316	19,020	277,891
18	Randolph-Macon (Woman's)	Lynchburg, Va.	D. R. Anderson	1830	774	486,000	1,352,350
19	Texas (Woman's)	Fort Worth, Tex.	H. E. Stout	1914	562	.....	479,166

EXHIBIT B (Continued)
EDUCATIONAL STATISTICS
PREPARED BY ELAM FRANKLIN DEMPSEY, D.D., SECRETARY OE EDUCATION
NORTH CAROLINA CONFERENCE

	Institution	Location	President	Date of Char.	Students	Endowment	Total Value of the Plant
20	Wesleyan	Macon, Ga.	W. F. Quillian	1836	591	$ 504,185	$ 666,575
21	Woman's College of Alabama	Montgomery, Ala.	W. D. Agnew	1911	445	67,964	651,500
					10,645	$ 9,016,332	$11,815,342
	COLLEGES—CLASS B						
1	Grenada	Grenada, Miss.	J. R. Countiss	1904	150	66,000	404,650
2	Henderson-Brown	Arkadelphia, Ark.	J. M. Workman	1890	341	97,100	334,984
3	Morris Harvey	Barboursville, W. Va.	R. T. Brown	1902	260	234,000	351,750
4	Southern	Lakeland, Fla.	R. H. Alderman	1907	264	203,708	489,695
5	Whitworth	Brookhaven, Miss.	I. W. Cooper	1858	246	45,000	366,500
					1,261	$ 645,808	$ 1,947,579
	JUNIOR COLLEGES						
1	Alexander	Jacksonville, Tex.	G. F. Winfield	1887	149	.....	122,800
2	Andrew	Cuthbert, Ga.	F. G. Branch	1854	122	63,000	222,800
3	Blackstone (for girls)	Blackstone, Va.	H. P. Myers	1892	277	.....	353,200
4	Carolina	Maxton, N. C.	E. J. Green	1906	73	2,000	260,600
5	Centenary College and Conservatory	Cleveland, Tenn.	J. W. Malone	1885	122	.....	238,500
6	Central (for women)	Lexington, Mo.	E. H. Newcomb	1869	93	77,866	360,400
7	Clarendon	Clarendon, Tex.	G. S. Slover	1898	479	.....	282,444
8	Davenport	Lenoir, N. C.	C. L. Hornaday	1859	142	153,000	146,500
9	Hiwassee	Madisonville, Tenn.	J. E. Lowry	1850	162	.....	113,317
10	Howard-Payne	Fayette, Mo.	W. F. McMurry	1859	271	21,500	219,000
11	Kidd-Key	Sherman, Tex.	E. L. Spurlock	1887	365	2,500	216,609
12	Logan	Russellville, Ky.	E. F. Goodson	1857	141	41,500	173,711
13	Louisburg	Louisburg, N. C.	A. W. Mohn	1902	227	.....	212,500
14	Mansfield	Mansfield, La.	W. M. Bratton	1855	167	.....	207,400
15	Martha Washington	Abingdon, Va.	C. D. Curtis	....	140	3,500	221,380
16	Martin	Pulaski, Tenn.	G. A. Morgan	1870	113	30,000	146,900

EXHIBIT B (Continued)
EDUCATIONAL STATISTICS
PREPARED BY ELAM FRANKLIN DEMPSEY, D.D., SECRETARY OF EDUCATION
NORTH CAROLINA CONFERENCE

	Institution	Location	President	Date of Char.	Students	Endowment	Total Value of the Plant
17	Marvin	Fredericktown, Mo	Mrs. Ruth Barnes	....	80	$ 25,000	$ 114,550
18	McMurry	Abilene, Tex	J. W. Hunt	1921	191	20,000	220,135
19	Meridian	Meridian, Tex	L. H. Moore	1907	158	.....	166,700
20	Reinhardt	Waleska, Ga	R. C. Sharp	1893	151	21,000	80,550
21	Rutherford	Rutherford College, N. C	M. T. Hinshaw	1873	235	15,000	119,500
22	South Georgia	McRae, Ga	Braswell Dean	1892	223	.....	223,100
23	Sparks	Sparks, Ga	R. C. Mizell	1912	143	6,000	99,900
24	Weatherford	Weatherford, Tex	R. C. Boger	1889	816	80,000	106,688
25	Weaver	Weaverville, N. C	C. H. Trowbridge	1872	92	9,600	127,600
26	Wesley	Greenville, Tex	J. E. Roach	1905	795	.....	173,787
27	Westmoorland	San Antonio, Tex	E. R. Stanford	1894	244	.....	175,000
28	Young L. G. Harris	Young Harris, Ga	J. A. Sharp	1886	578	.....	125,800
					6,249	$ 571,466	$ 5,231,371
	ACADAMIES						
1	Brevard Institute	Brevard, N. C	O. H. Orr	1895	323	.....	$ 187,524
2	Carlisle School	Bomberg, S. C	L. K. Haygood	1892	104	$ 1,080	185,000
3	Columbia Junior College	Milton, Oregon	H. S. Shangle	1905	134	27,000	129,300
4	Downing Industrial School	Brewton, Ala	E. C. Moore	1906	147	1,400	86,585
5	Emory University Academy	Oxford, Ga	A. W. Rees	1915	164	.....	339,500
6	Ferrum Training School	Ferrum, Va	B. M. Beckham	1913	325	7,000	181,533
7	Holding Institute	Laredo, Tex	J. M. Skinner	....	330	.....	255,000
8	John C. C. Mayo College	Paintsville, Ky	H. G. Sowards	1905	375	31,050	502,200
9	Lindsey Wilson Training School	Columbia, Ky	R. V. Bennett	1903	250	2,000	92,000
10	McTyeire School	McKenzie, Tenn	J. A. Robins	1867	48	.....	75,500
11	Morton-Elliott School	Elkton, Ky	.....	1891	59	.....	106,500
12	Randolph-Macon Academy	Bedford, Va	William R. Phelps	1890	191	.....	355,000
13	Randolph-Macon Academy	Front Royal, Va	Charles L. Melton	1830	159	.....	211,500
14	Randolph-Macon Institute	Danville, Va	Charles G. Evans	1830	352	.....	175,147

EXHIBIT B (Continued)
EDUCATIONAL STATISTICS
PREPARED BY ELAM FRANKLIN DEMPSEY, D.D., SECRETARY OF EDUCATION
NORTH CAROLINA CONFERENCE

	Institution	Location	President	Date of Char.	Students	Endowment	Total Value of the Plant
15	Seashore Camp Ground School	Biloxi, Miss.	H. W. Van Hook	1912	78		$ 151,750
16	Simpson School	Birmingham, Ala.	J. M. Malone		230		89,200
17	Sloan-Hendrix Academy	Imboden, Ark.	J. C. Earon	1907	163	$ 8,524	57,800
18	Sue Bennett Memorial School	London, Ky.	K. C. East		403		248,900
19	Thomas Industrial Institute	De Funiak Springs, Fla.	Thomas D. Bailey		99		25,600
20	Wofford College Fitting School	Spartanburg, S. C.	W. C. Herbert	1887	144		84,000
					4,078	$ 73,054	$ 3,539,539
	MISSION SCHOOLS						
1	Cumberland Mountain School	Crossville, Tenn.	R. R. Paty	1924	80		$ 54,250
2	Flat Rock High School	Flat Rock, Ala.	G. W. Floyd		120		76,500
3	Fulsom Training School	Smithville, Okla.	W. B. Hubbell		125		135,000
4	Horry Industrial School	Aynor, S. C.	J. D. Brown	1913	103		80,025
5	Jefferson School	Jefferson, N. C.	E. M. Jones	1913	66		25,000
6	Northwest Alabama High School	Haleyville, Ala.	L. G. Alverson		141		25,850
7	Scarritt-Morrisville College	Morrisville, Mo	J. J. Copeland		91	$ 31,158	66,500
8	Textile Industrial Institute	Spartanburg, S. C.	R. B. Burgess	1912	104		
9	Triangular Mountain Institute	Putnam, Va.	B. N. Waterhouse		78		6,100
10	Vashti Industrial Institute	Thomasville, Ga.	Miss Charlotte Dye		141		129,223
11	Valley Springs Academy	Valley Springs, Ark.	M. J. Russell		187		12,700
					1,236	$ 31,158	$ 611,148
87	Grand totals				27,685	$14,248,072	$28,659,625

EXHIBIT D

FORTY-TWO YEARS OF CHURCH EXTENSION PROGRESS

DR. T. D. ELLIS, SECRETARY OF BOARD OF CHURCH EXTENSION

THE Methodist Episcopal Church, South, is justly proud of the achievements of her Boards during past years, yet none of these has surpassed the Board of Church Extension during the forty-two years of its history as indicated in the the following table which appears in the Handbook for 1924, under the heading:

FORTY-TWO YEARS HISTORY OF CHURCH EXTENSION IN THE METHODIST EPISCOPAL CHURCH, SOUTH

Receipts on assessments	$5,051,578 69
Receipts on specials	$1,874,157 76
Contributed to loan fund	$2,174,138 59
Interest earned by loan funds (less charges against interest)	$ 267,609 50
Present loan fund capital	$2,441,748 09
Amount loaned to churches and parsonages	$4,233,518 57
Amount donated to churches and parsonages	$5,718,273 77
Total invested in churches and parsonages	$9,951,792 34
Number of churches aided	11,064
Number of parsonages aided	3,309
Number of "societies"	19,694
Number of houses of worship	17,589
Homeless congregations	2,133
Number of parsonages	6,344
Homeless preachers	919

EXHIBIT E

FIVE YEARS' PROGRESS OF THE BOARD OF FINANCE

DR. LUTHER E. TODD, SECRETARY

On hand, September 1, 1918	$446,080
On hand, March 31, 1919	498,745
On hand, March 31, 1920	580,262
On hand, March 31, 1921	710,141
On hand, March 31, 1922	817,686
On hand, March 31, 1923	921,820

Special Effort for Superannuate Fund launched February 1, 1924.

Total cash received on Special Effort up to date (October 1, 1924), $740,000.

EXHIBIT C
HOSPITAL STATISTICS, M. E. CHURCH, SOUTH
PREPARED BY DR. CHARLES C. JARRELL, GENERAL SECRETARY GENERAL HOSPITAL BOARD

Hospitals of the Methodist Episcopal Church, South	Patronizing Conferences	Location	No. of Officers & Nurses	No. of Beds	No. of Patients 1922–23	Value of Real Property	Endowment
Barnes.	St. Louis, Southwest Missouri, Missouri.	St. Louis, Mo.	150	250	4,550	$1,198,874	$958,524
Dallas Sanitarium.*	North Texas.	Dallas, Tex.	.....	150	.....	.....	.....
Fort Worth.*	Central Texas.	Fort Worth, Tex.	.....	450	.....	.....	.....
Hattiesburg.	Mississippi.	Hattiesburg, Miss.	21	35	922	40,000	.....
Houston.†	Texas.	Houston, Tex.	‡15	125	1,200	260,000	.....
Memphis.†	Memphis. North Arkansas, North Mississippi.	Memphis, Tenn.	60	150	¶1,433	627,000	.....
Montgomery Memorial.°	Alabama. North Alabama.	Montgomery, Ala.	.....	70	.....	325,000	.....
Wesley Memorial.	North Georgia. South Georgia.	Atlanta, Ga.	83	250	2,705	1,517,490	33,000
		Total....	329	1,480	10,810	$3,968,364	$991,524

*Under Construction.
†Opened in 1924.
‡Figures from Norseworthy Hospital.
°To be opened January 15, 1925.
¶Figures from Lucy Brinkley Hospital.

EXHIBIT F

FIGURES FOR WORK OF EPWORTH LEAGUES, SUNDAY SCHOOLS, AND WOMAN'S MISSIONARY SOCIETY, 1923

SUNDAY SCHOOL FIGURES PREPARED BY MR. A. L. DIETRICH, TREASURER S. S. BOARD
EPWORTH LEAGUE FIGURES AND FIGURES ON WOMAN'S WORK TAKEN FROM YEARBOOK
EDITED BY CURTIS B. HALEY

Conference	Sunday Schools	Total Enrollment	Aggregate Raised for All Purposes	Number of Epworth Leagues	Number of Members of Epworth Leagues	Total Raised by Epworth Leagues	Number Woman's Missionary Societies	Number of Members of Woman's Missionary Societies	Total Raised by Woman's Missionary Societies
Alabama	563	56,356	$ 76,959	137	4,477	$ 5,402	274	7,729	$ 66,828
Arizona	28	3,197	4,016	18	605	1,948	13	357	4,639
Baltimore	623	85,586	186,671	290	12,999	18,199	286	9,714	70,732
Brazil	90	4,516	.....	39	1,634	.....	19	745	2,354
Central Brazil	67	3,093	.....	32	1,074	.....	20	747	2,803
Central Texas	475	73,917	94,999	259	8,194	9,324	227	7,241	107,717
China	364	12,466	.....	83	4,657	.....	68	3,000	1,801
Cuba	49	3,526	.....	17	597	.....	10	352	744
Czecho-Slovakia	23	1,576	.....	1	80	.....	3	140	12
Denver	19	3,386	5,077	22	613	615	10	271	4,394
East Oklahoma	236	34,304	48,610	196	6,648	6,998	136	4,371	69,154
Florida	386	49,095	121,124	305	9,031	19,490	209	7,243	84,488
Holston	804	98,429	98,838	292	9,593	16,769	223	8,346	42,648
Illinois	91	7,006	8,517	47	1,256	1,579	25	413	5,242
Indian Mission	60	1,209	.....	16	396	.....	21	347	1,029
Japan	90	5,407	.....	32	552	.....	.....	.....	.....
Kentucky	263	29,478	41,670	84	3,291	5,534	161	4,466	32,114
Korea	385	13,650	.....	29	1,148	.....	207	2,571	923
Little Rock	399	51,879	70,941	213	6,855	12,871	145	4,934	82,344

EXHIBIT F (Continued)

FIGURES FOR WORK OF EPWORTH LEAGUES, SUNDAY SCHOOLS, AND WOMAN'S MISSIONARY SOCIETY, 1923

SUNDAY SCHOOL FIGURES PREPARED BY MR. A. L. DIETRICH, TREASURER S. S. BOARD
EPWORTH LEAGUE FIGURES AND FIGURES ON WOMAN S WORK TAKEN FROM YEARBOOK
EDITED BY CURTIS B. HALEY

Conference	Sunday Schools	Total Enrollment	Aggregate Raised for All Purposes	Number of Epworth Leagues	Number of Members of Epworth Leagues	Total Raised by Epworth Leagues	Number Woman's Missionary Societies	Number of Members of Woman's Missionary Societies	Total Raised by Woman's Missionary Societies
Louisiana	341	40,921	$ 93,190	186	5,184	$ 9,895	153	5,318	$ 84, 79
Louisville	452	45,063	59,248	134	4,474	10,498	264	6,051	35,811
Memphis	550	61,930	84,223	189	6,634	13,853	250	7,976	85,680
Mexico	68	4,159	.....	19	877	.....	21	597	1,462
Mississippi	432	42,949	64,748	168	5,184	5,297	180	5,080	52,268
Missouri	335	40,430	51,898	133	4,037	8,887	146	4,093	38,374
New Mexico	88	11,255	20,070	60	1,728	1,376	58	1,568	18,923
North Alabama	706	87,830	115,663	288	9,686	14,336	245	7,430	133,735
North Arkansas	520	61,576	75,912	271	8,435	10,809	187	5,448	77,809
North Carolina	729	90,220	119,576	259	8,864	11,520	322	10,274	113,049
North Georgia	743	102,353	138,338	322	13,533	14,340	380	17,900	141,045
North Mississippi	503	42,804	52,171	109	3,854	8,400	244	6,645	82,997
North Texas	436	72,477	101,928	300	9,593	24,076	194	6,334	106,988
Northwest	57	6,347	6,713	30	793	906	32	626	.....
Northwest Texas	286	45,337	45,761	183	5,844	7,150	173	5,623	114,897
Pacific	100	13,672	29,256	96	2,558	9,344	74	2,210	30,990
Polish Mission	8	624	.....	7	257	.....	.....	.....	.....
Siberian Mission	37	3,117	.....	.....	.....	.....	.....	.....	.....
South Brazil	61	4,464	.....	16	543	.....	16	792	2,335
South Carolina	396	48,929	78,897	131	4,988	4,873	208	6,068	44,605

EXHIBIT F (Continued)

FIGURES FOR WORK OF EPWORTH LEAGUES, SUNDAY SCHOOLS, AND WOMAN'S MISSIONARY SOCIETY, 1923

SUNDAY SCHOOL FIGURES PREPARED BY MR. A. L. DIETRICH, TREASURER S. S. BOARD
EPWORTH LEAGUE FIGURES AND FIGURES ON WOMAN'S WORK TAKEN FROM YEARBOOK
EDITED BY CURTIS B. HALEY

Conference	Sunday Schools	Total Enrollment	Aggregate Raised for All Purposes	Number of Epworth Leagues	Number of Members of Epworth Leagues	Total Raised by Epworth Leagues	Number Woman's Missionary Societies	Number of Members of Woman's Missionary Societies	Total Raised by Woman's Missionary Societies
South Georgia	674	76,347	$ 105,102	359	12,072	$ 16,375	299	10,177	$ 109,752
Southwest Missouri	275	33,220	43,825	147	4,366	8,387	142	4,860	35,678
St. Louis	240	37,328	50,742	157	5,236	8,682	116	3,319	61,348
Tennessee	601	63,541	63,430	168	5,898	9,354	378	8,439	65,370
Texas	543	67,917	107,618	253	8,035	12,785	256	6,913	114,748
Texas Mexican Mission	55	3,085	.....	20	525	.....	7	152	277
Upper South Carolina	382	59,705	94,902	201	6,742	9,578	269	7,887	56,531
Virginia	833	132,914	251,754	326	12,060	21,448	600	20,246	140,100
West Oklahoma	207	30,918	45,629	167	5,397	6,671	134	3,833	57,085
West Texas	301	40,933	71,727	226	6,368	17,528	199	5,406	77,409
Western Mexican Mission	.....	.....	.....	16	382	.....	9	189	298
Western North Carolina	851	127,822	175,316	316	11,411	12,913	351	11,768	99,180
Western Virginia	426	48,002	77,578	119	4,612	4,866	93	3,207	39,336
Totals	17,251	2,086,325	$2,982,637	7,488	253,870	$398,876	8,059	249,416	$2,602,661

EXHIBIT G

GRAND TOTALS FINANCIAL EXHIBIT, METHODIST EPISCOPAL CHURCH, SOUTH, 1923

PRESENTED BY MR. ALTON T. O'STEEN, TREASURER GENERAL HOSPITAL BOARD

Conference	Houses of Worship	Value of Houses of Worship	Parsonages	Value of Parsonages	Hospitals	Value of Hospitals (Including Endowments)	Schools (All Grades)	Total Value of Schools (Including Plant and Endowment)	Orphanages	Value of Orphanages	Total Value of Church Property (Including Institutional Plants and Endowments)	Total Raised for Benevolences	Total Raised for Ministerial Support	Total Raised for All Purposes
Alabama	687	$ 2,776,791	188	$ 642,621	1	$325,000	5	$ 1,254,729	1	.....	$ 5,209,641	$ 116,047	$ 337,188	$ 970,867
Arizona	20	315,600	16	49,400	..	.....	..	.....	..	.....	365,000	7,903	23,816	70,652
Baltimore*	647	6,109,426	209	1,027,400	..	.....	5	3,055,685	..	.....	10,192,511	96,681	393,914	1,543,020
Brazil	39	301,887	11	67,250	..	.....	3	394,750	..	.....	763,887	2,565	14,972	48,630
Central Brazil	39	336,243	16	80,057	..	.....	5	380,250	..	.....	796,550	5,159	9,924	36,125
Central Texas	497	4,052,000	242	797,530	1	.....	5	4,653,907	1	$ 421,000	9,954,437	221,603	456,480	1,632,234
China Mission	66	580,072	37	83,189	4	.....	119	1,811,846	..	.....	2,475,107	10,092	14,441	53,857
Congo (1922)	32	.....	..	.....	..	.....	..	.....	..	.....	.....	.....	.....	.....
Cuba	39	263,827	26	99,050	..	.....	10	475,239	..	.....	838,116	3,395	6,279	21,253
Czecho-Slovakia	10	18,895	1	2,019	..	.....	..	.....	..	.....	20,914	.....	.....	1,187
Denver	20	155,300	17	38,650	..	.....	..	.....	..	.....	193,950	7,086	21,962	49,089
E. Oklahoma	209	2,295,200	143	491,300	..	.....	1	150,000	1	92,493	3,032,493	91,326	235,965	714,854
Florida	449	3,240,239	182	808,275	..	.....	1	767,980	1	60,000	4,922,194	156,602	336,157	1,207,352
Holston	754	4,509,450	211	1,015,700	..	.....	4	955,675	1	200,000	6,680,825	97,090	401,052	1,743,963
Illinois	98	261,100	41	56,750	..	.....	..	.....	..	.....	317,850	7,449	31,666	48,085
Indian Mission	71	73,736	10	12,927	..	.....	..	.....	..	.....	86,663	709	5,608	11,500
Japan Mission	20	.....	..	.....	..	.....	5	1,051,632	..	.....	1,051,632	.....	1,879	11,986
Kentucky	287	2,614,750	108	465,600	..	.....	1	472,500	1	124,757	3,680,607	60,814	189,165	771,139
Korea	357	156,178	63	57,027	..	.....	183	206,132	..	.....	419,337	35,052	10,463	53,439
Little Rock	433	2,241,460	147	465,635	..	.....	3	1,914,000	1	75,000	4,699,095	97,614	296,477	898,649
Louisiana	369	2,735,071	147	621,875	..	.....	2	1,223,701	1	200,000	4,780,647	115,644	291,351	1,028,806
Louisville	534	3,213,060	176	582,300	..	.....	3	330,000	..	.....	4,125,360	78,763	257,603	820,417
Memphis	566	3,812,870	185	707,030	1	627,000	3	370,000	..	.....	5,548,300	130,253	330,394	1,159,238

*The figures for the Baltimore Conference have been corrected to the Minutes of the session of April, 1924.

EXHIBIT G (Continued)

GRAND TOTALS FINANCIAL EXHIBIT, METHODIST EPISCOPAL CHURCH, SOUTH, 1923

PRESENTED BY MR. ALTON T. O'STEEN, TREASURER GENERAL HOSPITAL BOARD

Conference	Houses of Worship	Value of Houses of Worship	Parsonages	Value of Parsonages	Hospitals	Value of Hospitals (Including Endowments)	Schools (All Grades)	Total Value of Schools (Including Plant and Endowment)	Orphanages	Value of Orphanages	Total Value of Church Property (Including Institutional Plants and Endowments)	Total Raised for Benevolences	Total Raised for Ministerial Support	Total Raised for All Purposes
Mexico	32	$ 483,485	18	$ 68,650	3	.....	23	$ 1,895,000	.....	.....	$ 2,447,135	$ 7,053	$ 20,668	$ 50,032
Mississippi	501	2,055,650	162	431,325	1	$ 40,000	5	1,563,000	1	$ 150,000	4,239,975	98,656	273,147	851,971
Missouri	382	2,271,716	149	478,143	1	2,157,398	3	1,569,138	.....	.....	5,528,271	36,279	248,651	683,117
New Mexico	61	465,790	53	142,175	.....	.....	.....	.....	.....	.....	607,965	27,828	82,181	213,289
North Alabama	749	4,315,790	269	895,330	1	325,000	6	1,699,447	1	.....	7,365,567	200,110	484,754	1,711,102
N. Arkansas	524	2,875,570	220	508,454	1	627,000	5	1,884,309	1	75,000	5,898,834	106,668	309,913	952,282
North Carolina	762	5,875,071	218	1,085,150	.....	.....	4	5,006,368	1	750,000	12,716,589	207,155	454,705	1,637,675
North Georgia	829	5,139,570	257	957,100	1	1,550,490	6	2,403,777	1	.....	10,067,937	217,712	444,271	1,606,953
N. Mississippi	570	2,201,615	180	600,207	1	627,000	2	1,440,500	1	150,000	5,019,322	118,804	298,878	827,598
North Texas	452	3,659,200	202	693,000	1	137,000	5	3,925,843	1	446,265	8,886,308	178,570	389,987	1,455,658
Northwest	60	371,850	44	109,800	.....	.....	1	125,000	.....	.....	609,650	8,222	35,805	91,563
N. W. Texas	263	2,455,750	160	672,462	.....	.....	2	575,000	.....	.....	3,708,812	148,278	278,607	835,964
Pacific	92	2,277,700	72	256,550	.....	.....	.....	.....	.....	.....	2,534,250	41,198	125,308	539,855
St. Louis	288	2,213,450	123	340,750	1	2,157,398	2	1,328,000	2	150,000	5,232,270	102,829	207,054	772,193
Siberia Mission	25	.....	.....	.....	.....	.....	22	.....	.....	.....	.....	6,715	381	6,846
South Brazil	24	192,400	15	81,625	.....	.....	5	458,250	.....	.....	732,275	.....	10,604	23,436
South Carolina	420	2,571,550	135	661,500	.....	.....	7	2,518,570	1	200,000	5,955,817	102,627	285,814	849,457
South Georgia	776	3,552,875	241	791,700	1	1,550,490	6	6,411,000	1	150,000	12,437,065	188,137	430,605	1,314,919
S. W. Missouri	297	2,145,150	123	400,840	1	2,157,398	3	2,218,845	.....	.....	5,963,709	24,468	211,329	600,102
Tennessee	633	2,952,690	195	562,595	.....	.....	2	242,400	.....	.....	3,757,685	161,737	303,710	960,215
Texas	607	3,931,775	236	767,250	1	260,000	4	4,102,856	1	413,000	9,482,181	196,006	470,068	1,567,158
T. Mex. Mis	28	114,625	18	40,750	.....	.....	.....	.....	.....	.....	155,375	1,170	6,487	17,618
Upper S. C	400	3,007,000	124	617,515	.....	.....	5	1,956,886	1	240,000	5,821,401	137,021	283,194	978,207

EXHIBIT G (Continued)

GRAND TOTALS FINANCIAL EXHIBIT, METHODIST EPISCOPAL CHURCH, SOUTH, 1923

PRESENTED BY MR. ALTON T. O'STEEN, TREASURER GENERAL HOSPITAL BOARD

Conference	Houses of Worship	Value of Houses of Worship	Parsonages	Value of Parsonages	Hospitals	Value of Hospitals (Including Endowment)	Schools (All Grades)	Total Value of Schools (Including Plant Endowment)	Orphanages	Value of Orphanages	Total Value of Church Property (Including Institutional Plants and Endowments)	Totals Raised for Benevolences	Total Riased for Ministerial Support	Total Raised for All Purposes
Virginia.....	835	$ 8,563,634	270	$ 1,386,775	..	.....	6	$ 3,184,000	1	$ 300,000	$ 13,434,409	$ 259,859	$ 601,939	$ 2,829,327
W. Oklahoma..	190	1,626,853	126	382,050	..	.....	...	.....	1	78,500	2,099,403	79,710	214,949	776,602
West Texas....	304	2,605,021	185	610,250	..	.....	2	289,000	...	.....	3,510,271	134,188	327,560	1,089,569
W. Mex. (1922).	22	70,500	12	44,400	..	.....	...	.....	...	.....	114,900	1,253	2,372	8,778
Western N. C..	890	7,365,580	255	1,461,933	..	.....	7	4,889,455	1	750,000	14,466,968	198,295	539,254	2,159,038
W. Virginia....	384	3,270,800	111	639,650	1	.....	2	1,000,000	..	.....	4,910,450	82,168	233,631	731,072
Grand totals for M. E. Church South, 1923..	17,643	$118,795,815	6,347	$23,820,218	16	$4,105,364	462	$49,576,596	*24	$5,026,015	$227,859,910	$4,468,625	$11,247,183	$39,018,084

*Duplications in the reports on educational institutions have been corrected in the total value of schools. Three hundred and seventy-five of these schools, valued at $6,673,099, are in the foreign mission fields.

EXHIBIT H

WORLD-WIDE METHODISM

FIGURES TAKEN FROM THE YEARBOOK OF THE M. E. CHURCH, SOUTH

EDITED BY CURTIS B. HALEY

Denomination	Ministers	Lay Preachers	Church Members and Probationers	Sunday Schools	Officers and Teachers	Sunday School Scholars	Churches, Etc.
1. Wesleyan Methodists:							
Great Britain	2,502	18,452	502,015	7,336	118,261	859,317	8,554
Ireland	231	584	28,031	323	2,118	.....	396
Foreign Missions	722	9,665	243,415	2,648	9,921	154,696	4,579
French Conference	31	75	1,574	14	105	736	112
South African Conference	276	4,773	158,132	991	3,026	40,950	4,440
Primitive Methodists	1,091	13,939	210,923	4,026	54,863	419,632	4,623
United Methodist Church	745	5,542	186,257	2,216	38,422	274,056	3,043
Wesleyan Reform Union	24	423	8,593	196	2,450	22,846	206
Independent Methodist Churches	374	.....	9,639	161	3,079	25,377	144
Australasian Methodist Church	1,083	8,218	160,911	3,680	25,887	204,174	4,706
New Zealand Methodist Church	181	774	22,916	405	2,996	29,154	825
Total	7,260	62,445	1,532,406	21,996	261,128	2,030,938	31,628
2. United States:							
Methodist Episcopal	20,517	16,493	4,593,540	36,597	408,998	4,848,091	29,420
Methodist Episcopal, South	8,076	5,403	2,465,144	17,570	167,710	2,053,173	17,615
Methodist Protestant	1,054	.....	180,722	1,903	18,970	152,521	2,276
African Methodist Episcopal (Colored)	6,550	6,330	551,776	6,250	29,996	278,313	6,900
African Methodist Episcopal Zion (Colored)	3,460	.....	460,280	2,092	16,245	107,692	3,442
Colored Methodist Epicopal	2,643	2,590	366,313	2,560	18,884	170,027	3,516
Free Methodist	1,657	1,673	43,490	1,401	9,648	84,843	1,237

EXHIBIT H (Continued)

WORLD-WIDE METHODISM

FIGURES TAKEN FROM THE YEARBOOK OF THE M. E. CHURCH, SOUTH
EDITED BY CURTIS B. HALEY

Denomination	Ministers	Lay Preachers	Church Members and Probationers	Sunday Schools	Officers and Teachers	Sunday School Scholars	Churches, Etc.
Wesleyan Methodist	590	.....	21,000	505	3,442	21,463	675
Primitive Methodist	83	73	10,287	91	1,524	16,305	81
Congregational Methodist	500	.....	21,000	182	1,146	8,785	352
New Congregational Methodist	27	.....	1,256	27	143	1,298	24
Union American Methodist Episcopal (Colored)	258	105	19,530	67	321	2,531	91
African Union Methodist Protestant (Colored)	650	.....	250,000	66	441	5,266	600
Reformed Zion Union Apostolic (Colored)	56	.....	9,700	36	212	1,508	63
Reformed Methodist Union Episcopal (Colored)	51	.....	1,726	54	204	1,792	29
Total for the United States	46,172	32,667	8,995,764	69,401	677,884	7,753,608	66,321
3. Canada:							
British Methodist Episcopal (Colored)	20	6	700	18	125	.....	21
Canadian Methodist Church	2,536	1,863	406,933	3,525	42,861	431,498	3,833
4. Japan:							
Japan Methodist Church	230	.....	22,000	583	1,590	38,108	337
Totals	56,218	96,981	10,957,803	95,523	983,588	10,254,152	102,140

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